The Relief Society Magazine

Volume XX SEPTEMBER, 1933 No. 9

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XX SEPTEMBER, 1933 No. 9

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September

By Ella J. Coulan

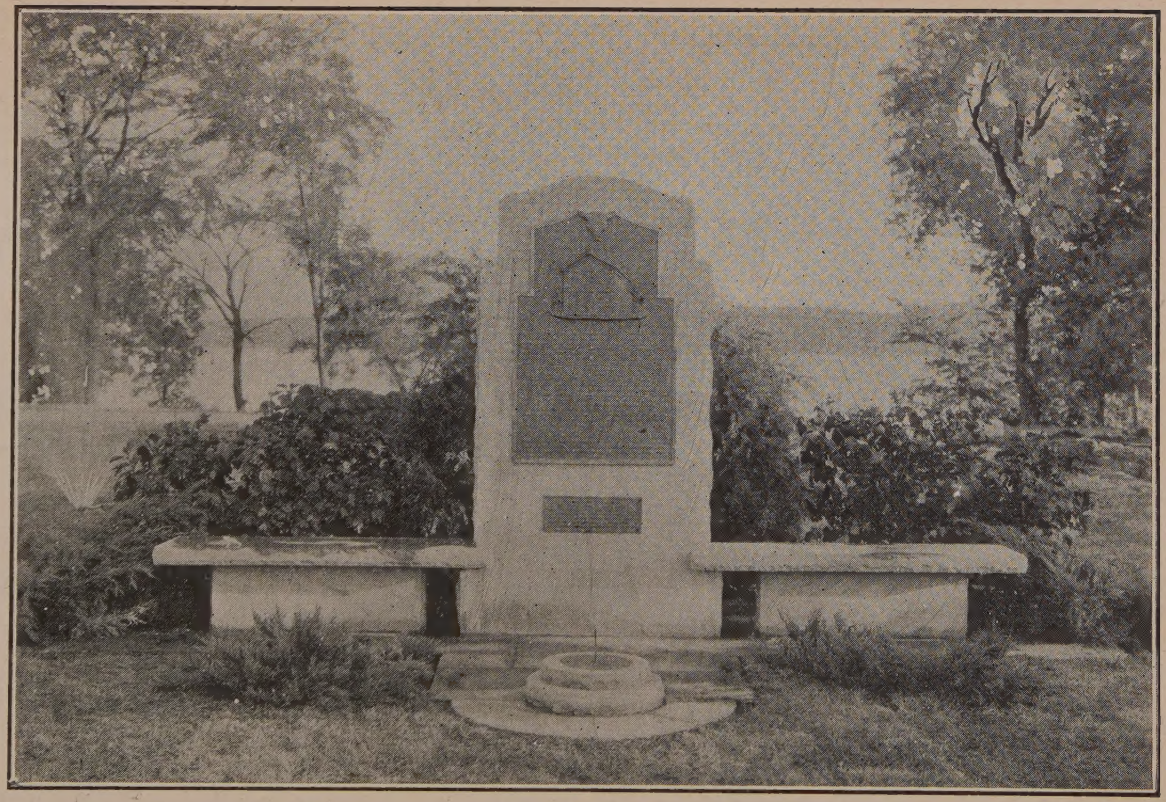
There's a chill in the air this morning–
The breath of a new-born hope.
There is ice on the pond in the meadow
And a crimson tint on the slope.

The trees are heavily laden
With the luscious peach and pear.
There's a pungent odor of spices
On the crisp September air.

Vacation days are over,
The children trip gaily to school.
The bull-frog and cricket are calling
From their hiding place by the pool.

The flowers are wearing gay colors
As the leaves make ready to fall,
Soon they will join in a frolic
And dance in the great harvest ball.

I wonder, will we be as happy
When our hair is turning to gray?
Will our hearts be as gay in September
As they were in the laughter of May?



RELIEF SOCIETY MONUMENT AT NAUVOO

THE
Relief Society Magazine

VOL. XX SEPTEMBER, 1933 No. 9

Relief Society Monument Unveiled in Nauvoo

By Julia A. F. Lund

NAUVOO—what a world of memories, tragic and heroic, that name suggests! As it appeared on the twenty-sixth of July, 1933, a quiet little country town, about six hours ride from Chicago, nestling in its wealth of green trees on the banks of the Mississippi, it was difficult to visualize it as the scene of events so momentous in the history of our people. One could summon, in imagination, the parade of the Nauvoo Legion, the majesty of the splendid Temple, the stirring appeal of the gatherings in the Grove, as well as the many homes of our early leaders—still standing, all eloquent of the purpose and the power of the founders of Nauvoo.

As these stirring scenes of the past unfold before us, the words of Proverbs take on renewed force: "Destroy not the ancient landmarks set up by your fathers." These "landmarks" suggest a source of courage and spiritual rebirth whenever they come to our minds.

It has long been the desire of President Robison and her associates, to give concrete form to the great debt of gratitude felt by the Relief Society for its founders—to perpetuate the site of its organization, and to create, as it were, a shrine where a grateful people could take on new faith and hope from a review of the glorious past. Such in a word, was the spirit animating the erection of the monument.

During an address in the General Conference of Relief Society last October, Elder George Albert Smith remarked that a marker of some kind should be placed on the site of the organization of Relief Society, as one of the important events in Church history. That was just the seed dropped in soil already prepared to receive it. The First Presidency were interviewed and gave hearty approval to the plan.

As President Robison was returning from an important mission in the East in April of this year, she visited Nauvoo. This confirmed her desire to execute the project.

From careful research in the history of the Church, it was learned that the Relief Society was organized in a room over the store operated by Joseph Smith. This room was a most important place, as the Prophet used it for an office, where he did much of his sacred writing and translating. It was also used as a meeting place by the Masonic Lodge of Nauvoo before their hall was

completed. This latter fact gave rise to the belief that the Masonic Hall was the scene of the Relief Society's organization. The recent discovery of this error made a very different background for the erection of the monument.

The Joseph Smith store stood upon one of the most sacred pieces of ground, to Latter-day Saints, in all the world. It is a part of the homestead where his first home was built in Nauvoo, and where now rest the bodies of Joseph and Hyrum and Emma. This property belongs to the Reorganized Church of Jesus Christ of Latter Day Saints. It was necessary to obtain the consent of this church to place the monument upon their ground. This was accomplished through Dr. Frederick M. Smith, President of the Reorganized Church, and grandson of the Prophet Joseph. Dr. Smith was most gracious and cooperative from the standpoint of his Church and of his family, who were deeply appreciative of the spirit of the memorial and of the honor confered upon Emma Hale Smith, first president of Relief Society.

ELDER GEORGE ALBERT SMITH, who has been an inspiration to the Relief Society in its development of plans for the monument, gave most freely of his time and talents. President Samuel O. Bennion, whose long residence in and near the early scenes of Church history, and whose intimate acquaintance with the places and people necessary to contact in developing the plans, was suggested by the First Presidency as the person best able to handle the proposition from the Nauvoo end. President Bennion threw himself enthusiastically into the work. Here the Relief Society wishes to acknowledge its great debt of gratitude to these two able men, whose service and advice assured the success of the memorial.

The monument was secured through the Elias Morris and Sons Company, Brother George Q. Morris, Manager, who spared no pains in making every detail conform to the wishes of Relief Society. The stone is of Tennessee bur-rose quartzite, said to be harder than granite, and very beautiful. The center stone is four by eight feet. The bronze tablets were made by the Salt Lake Stamp Company, and shipped to Nauvoo. They bear at the top the relief of the store building, and the following inscriptions:

National Woman's Relief Society

This monument marks the site of the building in the upper room of which the Female Relief Society, now the National Woman's Relief Society, was organized March 17, 1842, by the Prophet Joseph Smith, First President of the Church of Jesus Christ of Latter-day Saints, assisted by John Taylor and Willard Richards.

The charter officers were: Emma Hale Smith, President; Sarah M. Cleveland, First Counselor; Elizabeth Ann Whitney, Second Counselor; Eliza R. Snow, Secretary; Phoebe M. Wheeler, Assistant Secretary; Elvira A. Cowles, Treasurer.

The purposes of the Society were to care for the poor, minister to the sick, comfort the sorrowing, teach righteousness and strengthen the morals of the community.

The original minutes and records were taken by Eliza R. Snow to Utah, where the work of the organization was continued by the Church. Of the eighteen charter members three became Presidents. The seven women who have presided over the

1. Elder George A. Smith, President Louise Y. Robison, President Frederick M. Smith.
2. Superintendent May Anderson, President Louise Y. Robison, President Ruth May Fox.
3. Mary C. Kimball, Julia A. Lund, Louise Y. Robison, Amy B. Lyman, Julia A. Child.

organization are: Emma Hale Smith, Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, Emmeline B. Wells, Clarissa Smith Williams and Louise Yates Robison. The present membership, in 1933, is 67,000.

Keeping pace with the development of the Church of Jesus Christ of Latter-day Saints, this Society has become potent for benevolence, education and progress among women.

LOUISE YATES ROBISON
President
AMY BROWN LYMAN
First Counselor
JULIA ALLEMAN CHILD
Second Counselor
JULIA A. F. LUND
Secretary-Treasurer

This monument, erected by the National Woman's Relief Society, with headquarters at Salt Lake City, Utah, is placed on this site through the courtesy of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri, owner of this property.

The frontispiece is a very good likeness as the monument stands completed, at the side of the store site.

The four walls of the basement foundation are in a good state of preservation. The debris has all been cleared away, and the earth floor sodded, from which trees are growing, giving the appearance of a sunken garden. Two expert landscape gardeners were engaged, and the trees, grass and shrubs are a reality, with the placid Mississippi in the background, constituting a perfect shrine of beauty and sacred memories.

The two beautiful Relief Society banners and flag had been sent from the office, and were shown to wonderful advantage.

UNVEILING THE MONUMENT

THE unveiling of this Relief Society monument seemed a fitting climax to those who had been in attendance at the International Congress of Women, and we felt with conscious pride that in the story of women's achievements the world over, no group had made a nobler contribution to the Century of Progress than had our own Relief Society women. Glory to their names! No one fortunate enough to be present will ever forget the services of this day, Wednesday, July 26, 1933. From the standpoint of the weather it was ideal, and every preparation possible for the comfort of the visitors had been made by the hospitable people of Nauvoo, aided by Brother John D. Giles of Salt Lake, who had gone in advance.

President Louise Y. Robison and President Samuel O. Bennion arrived a day early to check on final details. The large group taking the tour under the leadership of Mrs. Vida Fox Clawson and Mr. Daniel S. Spencer, arrived on Wednesday, and added much to the enthusiasm of the day.

It was a great honor and pleasure to have in attendance President Ruth May Fox and Miss Clarissa A. Beesley, of the Young Ladies' Mutual Improvement Association, and Superintendent May Anderson and Mrs. Isabelle S. Ross of the Primary Association. The following missions were represented—Northern States, President and Mrs. George S. Romney; Northcentral States, President and Mrs. Arthur Welling; Central States, President and Mrs. Samuel O. Bennion; Texas, President and Mrs. Charles E. Rowan, Jr.; Western States, President Elias S. Woodruff. A telegram regretting his inability to be in attendance was read from Dr. Howard R. Driggs, President of the Oregon Trail Association, and Dean of the Department of English in the University of New York. Dr. Driggs expressed hearty congratulations to the Relief Society, upon the erection of the monument. Elder George Albert Smith was appointed by the First Presidency to represent the Church. Dr. Frederick M. Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, and his three sisters, also nine other lineal descendants of the Prophet Joseph and Emma Smith, were present. The people of Nauvoo and neighboring towns were out en masse.

The Honorable Henry Horner, Governor of Illinois, could not attend due to another engagement, but he sent a personal representative in Mr. W. D. Chenery, who read a very pleasant message from the Governor.

To quote from the *Nauvoo Independent* of July 27, 1933—"Mrs. Louise Yates Robison—President of the Relief Society, was chairman of the exercises, and she was indeed wonderful. Her pleasing manner and ready wit caught the crowd."

The following program was carried through:

1. Community Singing:
   (a) "America."
   (b) "The Spirit of God Like a Fire is Burning."
2. Invocation—*Elder George S. Romney, Chicago, Illinois,* President of the Northern States Mission of the Church of Jesus Christ of Latter-day Saints.
3. Address of Welcome—*The Honorable James L. Ogden,* Mayor of Nauvoo, Illinois.
4. Response—*Elder Samuel O. Bennion, Independence, Missouri,* President of the Central States Mission of the Church of

Jesus Christ of Latter-day Saints.

5. Address—*Dr. Frederick M. Smith, Independence, Missouri,* President of the Reorganized Church of Jesus Christ of Latter Day Saints.
6. Historical Sketch—*Mrs. Amy Brown Lyman, Salt Lake City, Utah,* First Counselor in the Presidency of the National Woman's Relief Society.
7. Our Society—*Mrs. Julia Alleman Child, Salt Lake City, Utah,* Second Counselor in the Presidency of the National Woman's Relief Society.
8. A Tribute to Emma Hale Smith, First President of the Relief Society—*Mrs. Julia A. Farnsworth Lund, Salt Lake City, Utah,* Secretary-Treasurer of the National Woman's Relief Society.
9. Tenor Solo—*Rulon Y. Robison, Boston, Massachusetts.*
10. Address—*Daniel S. Spencer, Salt Lake City, Utah,* Grandson of Daniel Spencer, Former Mayor of Nauvoo.
11. Address—*Mrs. Louise Yates Robison, Salt Lake City, Utah,* President of the National Woman's Relief Society.
12. Unveiling of the Memorial—*Mrs. Bertha A. Hulmes, Grosse Ile, Michigan,* Great Granddaughter of Emma Hale Smith, Assisted by Miss Barbara Hulmes, Grosse Ile, Michigan, Great-Great Granddaughter of Emma Hale Smith, and Miss Helen Claire Robison, Boston, Massachusetts, Granddaughter of Louise Yates Robison.
13. Address—*The Honorable George Albert Smith, Salt Lake City, Utah,* Member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of the Utah Pioneer Trails and Landmarks Association.
14. Community Singing—*"Now Let Us Rejoice in the Day of Salvation."*
15. Benediction—*Elder Elias S. Woodruff, Denver, Colorado,* President of the Western States Mission of the Church of Jesus Christ of Latter-day Saints.

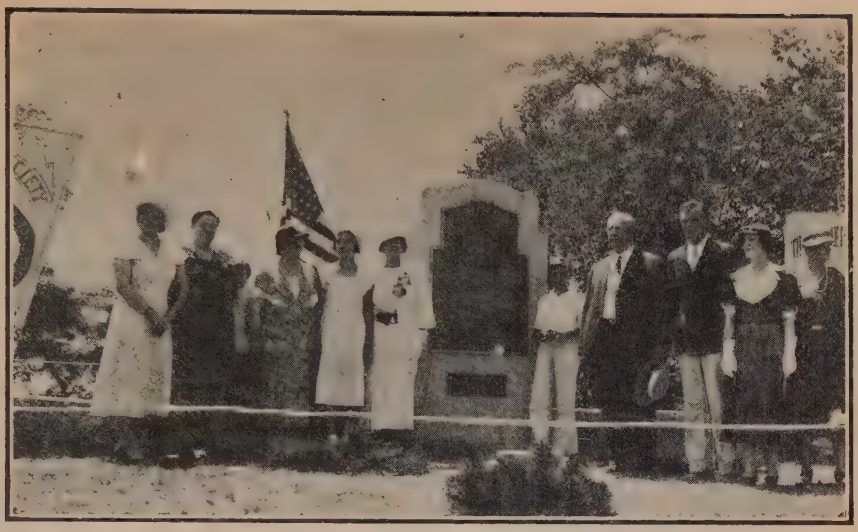
NOTE: The songs, "The Spirit of God Like a Fire is Burning," and "Now Let Us Rejoice in the Day of Salvation," were sung at the meeting in which the Relief Society was organized, March 17, 1842.

One of the most delightful and artistic features of the exercises was the music. Rulon Y. Robison, son of our President, came from Boston to be present. He led the community singing, and gave several tenor solos, among them "The Knight of Bethlehem," in a manner that made one feel that "music is the highest form of expression."

The unveiling of the monument, by charming Mrs. Bertha A. Hulmes, great granddaughter of Emma Smith, was sublime in its simplicity.

One of the most beautiful and touching events of the memorable day was the placing of the wreaths upon the graves of the martyrs and Emma Smith. These wreaths were made of lovely "everlasting" leaves of the Magnolia, in shades of bronze, and clusters of fresh roses. As a loving tribute President Robison laid the wreath upon Emma Smith's grave, Counselor Amy Brown Lyman upon the Prophet Joseph's, and Counselor Julia A. Child upon Hyrum Smith's.

Luncheon was served at noon by the ladies of the Reorganized Church in the Nauvoo House and on the banks of the Mississippi River.



DESCENDENTS OF THE PROPHET JOSEPH AND EMMA SMITH
Present at the Dedication of the Monument

The Unity Club of Nauvoo sponsored a tour of the historic buildings in Nauvoo, and a visit to Carthage.

In the evening a meeting was held upon the site of the morning's activities. Elder George Albert Smith was Master of Ceremonies at this gathering, and made a happy little talk. Mrs. Audentia Smith Anderson spoke on the life and family of Emma Hale Smith. Many speeches were made, and Rulon Robison again led the singing and rendered some lovely old songs.

So concluded one of the most eventful days in the history of the Relief Society. The Monument stands upon the sacred spot; symbolizing faith kept, courage sustained, ideals realized; a remarkable blending of a past full of glory, a future full of promise, animated and directed by that "Spirit which giveth light."

VIEW FROM THE TEMPLE LOT, NAUVOO

Dr. James E. Talmage

A Sketch of his Educational Activities

By Dr. Joseph F. Merrill, of the Council of the Twelve

JUST after noon, July 27, a rap on the door of our cabin in Logan Canyon led me to open and face a stranger who announced he had just come from a long distance phone over which the statement was made that Dr. Talmage was *dead*. This was a thunderbolt. "Is it possible?" I asked. "He died at 8:45 this morning," was the answer.

And so I turned back and remarked to my companion that "all in all Dr. Talmage was the most brilliant man I ever knew. I shall miss him greatly." Just before leaving the office for a week's sojourn in Logan Canyon I telephoned to Dr. Talmage and asked if I could have a long talk with him when I returned about the European Mission. He could have given me much valuable information, as he had done relative to various matters many times before, for versatility and wide, accurate information were among his outstanding possessions. Every acquaintance of his can testify to these facts.

SINCE his arrival in Utah from England with his parents, June, 1876, in his fourteenth year, Dr. Talmage has been recognized by all who knew him as an unusual person. In the fall of that year he enrolled in the Brigham Young Academy, Provo, and was graduated from the Normal Course three years later at the head of his class. Though very young he had so impressed himself upon Dr. Maeser, the principal, and his other teachers that a wholly unusual offer for one of his age was made to him—to become a regular teacher in the Academy. This offer is ample proof of the fact that young Talmage was a remarkably gifted person. And so he proved to be. Of the thousands who have been graduated from this Church school perhaps none has been more brilliant in intellect, in speech, in achievement than Dr. Talmage.

Of course his Alma Mater could not retain him long. He was not yet prepared. His goal was the top. He must go to an eastern university, if his ambition was to be satisfied. But here he met discouragements. Had he not emigrated with his parents from England to Utah for the gospel's sake? And to go back into the world to study science, did he not know that this would make shipwreck of his faith? Such was the prevailing opinion among his friends. So the young man now did something characteristic of him. He needed wisdom; he wanted to know what was the best thing to do. Hence he prayed about the matter and sought also the counsel of John Taylor, the president of the Church. He now was satisfied. The President pronounced a wonderful blessing upon his head and sent him forth.

IN the fall of 1882 he entered Lehigh University in Pennsylvania, and a year later he registered at the Johns Hopkins University, Baltimore, at the time America's foremost graduate school. At both institutions Dr. Talmage was soon recognized as a brilliant student. But he did not stay to graduate at the time from either university. But baccalaureate graduation from Lehigh came in 1891. The call to re-

DR. JAMES E. TALMAGE

turn to the Brigham Young Academy was so loud that he yielded and during the next four years, 1884-88, Provo was again the center of his activities. From here his fame as a gifted teacher and scientist spread apace. It reached me in northern Utah while I was a student in the grades. A book of his on Domestic Science fell into my hands. I began to read out of curiosity; I was soon spell-bound. The chemistry of baking powder, what yeast does, etc., were described and goaded me on. Then and there I determined I was going to study science, if ever I could go away to school, and emphasize chemistry. This I did. Only recently I told Dr. Talmage his inspiration was responsible for my eight years of scientific study in eastern universities.

AND then came another "call," which found him ready. He was firmly anchored in the faith. His testimony of the divinity guiding the Church had become ingrained in his soul. He was wanted to head the newly established Church school in Salt Lake City—the Latter-day Saints College. To him a declination was unthinkable for the call came from God's servants. And thus in the summer of 1888 Salt Lake City became the home of the Talmages—the newly weds went to the altar in June—the city where his eight children were born, the city he honored the rest of his life by calling it home.

Dr. Talmage continued as the administrative head of this Church college during the five years, 1888-1893. But so rapidly had his fame increased that he was called in 1893 to begin the organization of a new institution, a Church university in Salt Lake City. A science laboratory was erected and equipped and Dr. Talmage gave a course of public lectures on scientific subjects during the winter months. These proved to be very popular, so much so that the Board of Regents of the University of Utah went to him with an offer.

Salt Lake City, it was thought, was not big enough for two universities, one maintained by the State and the other by the Church. Why should not all interests and parties unite on the State University and build up an institution that would be worthy of and bring fame to Utah? So negotiations were begun. The result was that in the spring of 1894 Dr. Talmage was called to the presidency of the University of Utah, and his newly erected science laboratory was given by the Church as an endowment to establish the Deseret Professorship of Geology in the State institution. But this call to the most important university executive position he ever held did not supercede his love for teaching. So Dr. Talmage was given the professorship of geology as well as the presidency of the University of Utah. He therefore continued his activity as a teacher, an activity that in one form or another he maintained vigorously until the gripping hand of death was laid upon him.

DR. TALMAGE'S election as president of the University of Utah signaled a new day in the history of this institution of learning. This was an event of the utmost significance to the University. In one sense its history as a collegiate institution begins with the election of the new president. For this election signaled the burial of the hatchet of warfare on the University from which it had suffered more or less for a long time. One portion of the public looked upon the University as a Mormon institution, run in the interest of the Church, also an institution entirely without real collegi-

ate standards. Another portion of the public regarded the University as anti-religious, as a destroyer of religious faith. Thus the institution had the whole-hearted support of but a very small part of the public, and so was not prospering.

But now all of this was changed. Perhaps no new college president was ever received by the public and the school with greater enthusiasm than was Dr. Talmage. His multiform educational activities since his coming to Salt Lake City in 1888 had captivated the public. In him was seen a man of wholly unusual ability, a genius who was master of everything he touched, whether in the class room, the lecture hall, or the executive office. With him and behind him stood a practically united public in support of the University, a support that the University has enjoyed from that day to this.

HOWEVER, able as he was, Dr. Talmage was hardly a superman (and no one else is). With his coming the University entered upon a period of enlarged growth as a collegiate institution and this brought a very serious problem to the vigorous new president. The duties of president grew apace, so did the growth in the department of geology. Here was an exceptionally able young man with two full-time jobs on his hands. What should he do. He chose to stay with the class room and with the laboratory, his first loves. Others could fill the executive chair. No one else available could fill the chair of geology as he could fill it. There was rejoicing among his students at his decision. The executive office was handed back to Dr. Joseph T. Kingsbury, from whom, through the Board of Regents, Dr. Talmage had received it three years before.

But Dr. Talmage's great mission had been accomplished. He had united the public in support of the University. It is questionable if any other man could have done this at the time. Certainly no one else could have done it with the facility and speed with which he did it. He had rendered a super-service to the University. Does any one wonder then why the University in 1922 conferred upon its brilliant former president the highest honorary degree known to the university world —that of LL.D., Doctor of Laws? Already he had three other doctor's degrees—one from the Church in 1890, a Ph.D. from Illinois Wesleyan University, 1896, and D.Sc., Lehigh University, 1912, the latter, an honorary degree, making him especially happy because it was the first one of its kind that Lehigh had given to one of its own sons. Hence the granting of this degree brought him a very unusual honor.

Dr. Talmage was honored not only by American universities and scientific societies but also by several foreign ones. He held the highest rank of membership (that of Fellow) in these societies. (See *Who's Who in America.*) One of these, the Royal Society of Edinburgh, conferred an unusual honor upon him—jumped the Atlantic and crossed to western America to find an outstanding man whom it appointed as a Delegate to represent the Society at the International Geological Congress, held in St. Petersburg, 1897. Many there are who remember how spellbound they were in seeing Dr. Talmage's lantern pictures and listening to his eloquent lecture on Russia, given in many places on his return.

AGAIN Dr. Talmage was to be confronted with a divided love.

The University continued its growth and so did the work in the department of geology. Since 1897, when he began giving full time to his department, the Mining School, a division of the University, required him to emphasize geology in its relation to mining. This necessitated that much time be spent in the laboratory and the mines. This brought Dr. Talmage into intimate contact with mine superintendents and managers, and gave him an expert knowledge of the geology of their mines. But in those days there were many law suits between mines relative to their rights in ore bodies, many of which extended from one mine to another. Nature had not parceled out its ores into isolated bodies convenient to the man-made boundary lines of separate properties. And of course the direction of ore veins could not often be seen from the ground surface. There were many law suits. Where was there an expert witness in Dr. Talmage's class upon whom the litigants could call? The question answers itself. And so Dr. Talmage was again confronted with the perennial question, "What shall I do?"

His decision was a wise one, made no doubt, as was his custom, only after much study and fervent prayer. Since he could no longer do the work of both the class room and the laboratory and the field, he chose the latter and resigned his chair of geology in the University in July, 1907. Why was this decision wise? Dr. Talmage had ready a capable successor for the class room in the person of his student, Dr. Frederick J. Pack. But no one was yet ready for his place in the field and court room. But when this was the case the readers of this Magazine all know what happened. Four years later, Dec., 1911, Dr. Talmage was called into the Council of the Twelve. Thus it seems that all his life he was raised up to do special work that at the time none could do as well as he.

THUS I have sketched an outline of some of the educational activities of Dr. Talmage with which I am most familiar. But of course these are a part only of the many activities of this wonderfully gifted and extremely energetic man. The limits of this article do not permit me to sketch others. In any case, perhaps this is unnecessary, for some others are beautifully sketched by President Bryant S. Hinckley in the July, 1932, number of the *Improvement Era*. Further, those who attended or read the impressive funeral services, held July 30, 1933, are in possession of still additional sketches. Other facts may also be learned from the sketch in the volumes *Who's Who in America, American Men of Science,* and elsewhere.

MUCH more should be written to make the sketch adequate but I shall close with these quotations from President Hinckley's *Era* article, written a year before Dr. Talmage's death:

"James E. Talmage will go into history as one of the ablest and most brilliant advocates of 'Mormonism.'

"Dr. James E. Talmage has a superior intellect, a pure and contrite heart, a radiant faith, a sane and lofty idealism, a clear understanding of the meaning and purpose of life. He has achieved splendidly in the world. His life reflects credit upon his name and his people and has added strength and majesty to the great Church to which he has given a consecrated allegiance."

God bless Dr. Talmage's memory, and inspire his gifted family to emulate his example.

Greetings on Wings of Song

By May Anderson

THE HALL OF SCIENCE, the largest and most imposing of all the exhibition buildings in the World's Fair, is set in a Court of Honor. The Court is appropriately named for here are conducted important events which take place from time to time, these emphasize the idea that as the Fair continues from day to day it carries on through programs and demonstrations that the making of history is a part of the Century of Progress.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS has a worth-while exhibit in the Hall of Religions which attracts many of the people passing daily through this building. Missionaries, pamphlets and opportunities for speakers in the lecture room all add to the effectiveness of the exhibit.

A national broadcast has been used by the women of the Church which permitted them to speak to other women and demonstrate how they are moving forward with the rest of the world towards a higher plane of civilization.

ONE of the special events scheduled to be held in Chicago during the World's Fair was an International Congress of Women. To this congress came many women, representatives of 33 nations. Each nation had sent one or more of its most intelligent and capable women, many were graduates of the great colleges of the world and in nearly every instance, specialists of renown. Numbered amongst this group were general board representatives of the Relief Society, Y. L. M. I. A. and Primary Associations. It was a privilege to be present at the many meetings and to listen to the accounts of the growth and development of the status of women in nearly all of the nations of the world and to be informed of their efforts to reach the ideals of a civilization that might be world wide.

The Relief Society has membership in the National Council of Women and is well received and honored as an outstanding organization for women and as such had a part in the programs of the Congress.

During this congress of women, in addition to the educational features there were events that were presented for the purpose of entertainment as well as for instruction, such as luncheons, banquets, pageants, etc. It was an inspirational thought which suggested that the Relief Society present its "Singing Mothers" over a national broadcast as its contribution to an international gathering of women. The offer was graciously accepted and was announced as a part of the program to be presented in the World's Fair in the Court of Honor.

To the group from Utah, the evening of July 21st, 1933 was more than a part of a program, it was a gesture from the women of the Mormon Church to the women of the world. We confess to some nervousness—would it be

just the right thing and would it measure up in presentation and artistry to such a discriminating audience?

THE setting and environment for the program seem almost beyond the writer's ability to describe. After a strenuous day of meetings and sightseeing it was so pleasant to sit quietly and restfully in beautiful surroundings. Lake Michigan as the background was sending cool refreshing breezes, before us the Hall of Science, we had wandered through its spacious interior rejoicing in the evidence there of the marvels of nature and science. A great tower rose above this Hall of Science supporting, like a belfry, the amplifier over which we were shortly to hear from our loved mountain home.

Sitting by our honored Relief Society President was Miss Lena M. Phillips, the President of the National Council of Women; and we could see that we were being surrounded by many of the members of the International Congress of Women, we recognized, even in the descending darkness, many of the foreign delegates—they had proven themselves to be so intelligent, wide-awake and alert in their understanding and appreciation of the higher ideals, and again we wondered, would they learn anything from our effort?

Slowly the twilight descended, the shadows grew darker and darker. Then as though the shadows themselves became charged with warmth and light, glowing colors of all the sunsets and sunrises ever seen gradually merged and spread until we seemed to be in a land of magical color harmonies.

Out through this beauty came the voice of KSL and the humming voices of our own dear Singing Mothers accompanied by the big organ in the Tabernacle in "Songs My Mother Taught Me."

Then! Richard L. Evans, announcing.

"The Singing Mothers of the National Woman's Relief Society send greetings on wings of song to the National Council of Women and the International Congress of Women, assembled in the Hall of Science, Chicago.

"This presentation of two hundred fifty singing voices emanating from the Tabernacle in Salt Lake City is released through the nationwide facilities of the Columbia network and through the public address system at the Century of Progress Exposition, Chicago.

"One can scarcely credit changes that appear in retrospection. Woman has taken her rightful place. Motherhood is protected and sanctified and revered. The doors of learning have been opened wide and without stint to the mothers of men. The professions have yielded and embraced the cause of woman. Government and the sciences have felt the surge of woman's influence and have been bettered by its presence. Education and Religion have responded to the mighty pulse. A man's world has become a world for men and women, striving for a common goal, with mutual understanding, in united endeavor—thus fulfilling the inspired words of a poet who nearly a century ago wrote better than he knew; "The woman's cause is man's. They rise or sink together. Dwarfed or godlike, bond or free."

"The Century of Progress may claim forever one achievement of transcending greatness—a man's world has become a world for men and women!

"From the Tabernacle in Salt Lake City we salute the National Council of Women and the International Congress of Women assembled in the Hall of Science, Century of Progress Exposition, Chicago.

"A voice of profound devotion speaks—eloquently, from the past. David of Old gave the sentiment; Schubert, the music; the Singing Mothers, the interpretation. "The Lord is My Shepherd, I Shall Not Want."

"The singing mothers of the National Woman's Relief Society have sent greetings on wings of song to the National Council of Women and the International Congress of Women assembled in the Hall of Science, Chicago. The Singing Mothers directed by Charlotte Sackett, were assisted by William Hardiman and Alta Cassity. Frank Asper was at the great organ."

As the program progressed we were thrilled—surely years of devotion to the ideals which may be expressed in music were amply repaid. The voice of Richard L. Evans, with sweet quality of tone and clearness of enunciation was so acceptable, the great organ was great as it pealed in delicacy or force, manipulated by the clever hands and feet of Alexander Schreiner. We thought we could see Sister Sackett, her whole body expressing her love of music and her desire to accomplish one more success.

THE writer shared with the rest of the Utah representatives a happy sense of something beautifully done. It was a success.

As the delegates crowded around our little group expressing pleasure and offering praise and thanks we knew that with the blessing of the Lord the women of our Church had touched the hearts of an unusual group of other women and it was with prayers of thanksgiving that we turned away from a place of enchantment feeling sure that, for us at least, one great step in a Century of Progress had gone into history bearing the imprint of the Gospel of Salvation.

A book is a friend that never deceives.—*Fontanelle.*

It is no use running: to set out betimes is the main point.—*La Fontaine.*

When a fool has made up his mind, the market has gone by.
—*Spanish Proverb.*

The path of a good woman is indeed strewn with flowers, but they rise behind her steps, not before them.—*Ruskin.*

Neither is life long enough for friendship. That is a serious and majestic affair, like a royal presence, or a religion, and not a postillion's dinner, to be eaten on the run.—*Emerson.*

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all is the power of going out of one's self and seeing and appreciating whatever is noble and lovable in another man.—*Thomas Hughes.*

School Lunches

By Lucy Rose Middleton

SEPTEMBER is here and again we are confronted with the problem of the noon lunch for school children. There are millions of children in America who live too far from the school house to come home for the mid-day meal. Providing attractive and adequate box lunches for these children is therefore worthy of careful attention by all the mothers of this youthful army.

The menu should be varied to avoid monotony and to provide the element of surprise, which appeals so strongly to a child's nature. The foods which supply the body with energy, heat, tissue building material, minerals, and vitamins should appear in correct amounts. The bread in the sandwich acts as starch. Some whole grain bread should be used to furnish needed minerals and to guard against an excessively starchy diet. The filling can provide the protein. As much filling should be used as the child would eat of that particular food were it served to him at home on a plate.

A small mayonnaise jar filled with bottled fruit, fruited jello set in paper cups, or a cup custard are good additions to the lunch. If a thermos bottle is used, hot soups, milk, fruit juices, and cocoa may be included. Remember also the value of fresh fruit. No lunch is complete without it.

Sandwich Fillings

1. Cream cheese, chopped olives, and nuts.
2. Hard-cooked eggs, finely chopped, mixed with salad dressing.
3. Nuts and raisins mixed with salad dressing.
4. Apples, nuts, and mayonnaise dressing.
5. Peanut butter and jelly.
6. Date and cream cheese.
7. Scrambled eggs, bacon, and lettuce.
8. Ground ham and pickles mixed with salad dressing.
9. Dried fruit, cooked and sweetened, and nuts. (1 cup fruit, chopped to ¼ cup nuts.
10. Sliced ham and currant jelly.
11. Grated carrots and pineapple.
12. Sea foods, such as tuna, salmon, shrimps, mixed with salad dressing and shredded lettuce.

Hermits

1 cup butter
2 cups brown sugar
2 eggs
½ cup chopped raisins
1 cup walnuts
3 cups flour
1 teaspoon soda in ¼ cup boiling water

Cream butter and sugar together; add eggs well beaten, then small quantity of flour. Afterwards, add soda in water and the remainder of flour, then nuts and raisins. Drop by spoonsfuls on buttered cookie sheet. Bake in moderately slow oven (325 degrees F.).

Nut Oatmeal Cookies

¼ cup butter
¼ cup shortening
1 cup sugar
1 egg, well beaten
5 tablespoons milk
1¾ cup rolled oats
½ cup seeded raisins
½ cup chopped nuts

1½ cup flour
½ teaspoon salt
½ teaspoon soda
¾ teaspoon cinnamon
½ teaspoon cloves
½ teaspoon allspice

Cream shortening, and add sugar gradually, then add eggs, milk, rolled oats, raisins cut in pieces, and nuts. Mix and sift flour with remaining ingredients and add to first mixture. Drop from tip of spoon on buttered cookie sheet 1 inch apart and bake 15 minutes in moderately hot oven (350 degrees F.)

Gingerbread

2¾ cups flour
3 teaspoons baking powder
½ teaspon salt
1 teaspoon ginger
2/3 cup molasses
⅓ cup brown sugar
1 egg
⅓ cup melted fat, cooled

Sift dry ingredients together. Mix molasses, sugar, eggs, and shortening. Add dry ingredients to make a soft dough. Arrange in desired shapes on buttered cookie sheet and bake 12 to 15 minutes at 375 degrees.

Gingerbread men may be made and their clothing supplied by icings of various colors.

Orange Drop Cookies

½ cup butter
2/3 cup sugar
2 eggs
3 cups pastry flour
3 teaspoons baking powder
⅓ teaspoon salt
Grated rind of 1 or 2 oranges
Strained juice of 1 large orange

Cream butter and sugar well together. Add unbeaten eggs, one at a time and beat with this mixture. Then add grated rind. Add alternately the sifted dry ingredients with the orange juice. Drop on buttered cookie sheet and bake 10 minutes in 375 degree oven.

Banbury Tarts

1 cup seeded raisins, chopped
1 cup sugar
1 egg, slightly beaten
1 tablespoon cracker crumbs
Juice and grated rind of 1 lemon
Plain pastry

Mix raisins, sugar, egg, crumbs, lemon juice and rind together. Roll plain pastry ⅛ inch thick and cut pieces 3½ inches long by 3 inches wide. Put 2 teaspoons of mixture on each. Moisten edge half way around with cold water, fold over, press edges together with 3-tined fork. Bake 20 minutes in moderate oven (350 degrees.).

Wee Travelers

By Margaret C. Maloney

"I DON'T envy you," my friend smiled in that catty way some women are past masters at—men, too for that matter—"as much as I love motor travel through the country. Children always spoil the party."

"I looked at my adorable little nephew of four and his sister of six, and since this is a true story—I sighed. But my friend was all wrong. Our little ones didn't spoil the motor party—because they have a sensible mother. I often wonder how it happens that one of a family gets all the good common sense—and another is as stupid as—myself.

When we were all ready to climb in—bags all parked where they would be out of the way of our feet,

out came sister with two footstools. I gasped with dismay. "Their poor wee legs get so tired, you know," she explained. I had nothing to say because I make it a rule to never interfere when I'm a guest. I have that much sense.

We were not many hours out before I saw the wisdom of those stools. The little travelers were so comfy sitting there with their feet on the stools—stools of the right height—that there was no fussing, fidgeting, whining.

When we stopped for meals, out came the stools and into the restaurant with us; and how quick the attendants were to understand and place the stools for the swinging feet.

IF there is one among you who can still smile try sitting with your feet dangling sometime. You won't need to sit long. If you wish a real demonstration of what it can do to nerves, sit where you will be forcibly bounced here and there, with nary a resting place of any kind for your feet.

Footstools are not the only consideration my sister gives her children. She watches their clothes with a wary eye. They must be comfortable—no binding any place—neither too tight—neither too loose. And the reward is gratifying—two angels, yes angels, for they don't know what tantrums are. A comfortable child is a good child, interested in all about it.

But, if anyone wants a demonstration of a full-grown tantrum—let her say to me: "Don't you hate traveling with children? They're so fussy."

The International Congress of Women

THE International Congress of Women called by the National Council of Women of the United States convened July 16 to July 22, 1933, at the Palmer House, Chicago, to discuss "Our Common Cause—Civilization." There were present representatives from thirty-three countries, among them some of the most brilliant, well trained women of the world who have shown by their service that they can face problems and devise ways and means to solve them. Among the distinguished speakers were: Jane Addams, founder of Hull House; Dame Rachel Crowdy; Honorable Margaret Bondfield; Judge Florence E. Allen; Miss Lena M. Phillips; Ruth St. Dennis, and Mrs. Mary R. Beard.

THE President of the National Council of Women of the United States, Miss Lena Madesin Phillips showed her clearness of vision, her executive ability and her good leadership. She gave several an opportunity to conduct sessions. The other officers, were ever ready to do all in their power to further the work and see that every detail was seen to.

THE first real International Congress met forty years ago at the Columbian Exposition in Chicago. "They demanded rights which had been denied to them as women, such as equal education, property rights, equal guardianship of children. Particularly they demanded the vote—tool of participation in an organized democracy.

IN looking backward this Congress had great satisfaction in knowing

that in many countries most of these demands have been realized.

The officers in their advanced program said, "The quest for power wanes. Responsibility quickens. Women, as fully as men, are confronted with the task of shaping the institutions of social control. Civilization is at a crisis. Unemployment and misery—fear and passion—threaten economic collapse and the dire calamity of war. Yet technology has created the promise of a world of plenty. For the first time a civilized world is seen as an attainable goal. From the changes now in process, new lines of progress are projected. We dare not fail to perceive them clearly. To this basic task—to grasp the significance of the present situation and to find the best roads to action—this Congress addresses its discussions."

THE President in her Foreword showed the condition of the world and the purpose of the Congress. She said, "Forty years ago, the women of the world held their first real International Congress during the Columbian Exposition at Chicago. It gave impetus to the development of the organized womanhood of the world. By it came the channels through which women pursued their quest for power—social, political and educational. In the Congress of 1933, we will in a realistic fashion do honor to those pioneers of 1893, by emulating their courage and foresight. The feminine quest of power wanes, but before women lie today great opportunities for the right use of that power.

"This assembly takes place at a period of world depression following a world war. So widespread are unemployment and human misery, so varied are the proposals for changes in the political and economic scene that civilization faces grave problems connected with its actual survival.

"At previous assemblies of women, minor issues could be discussed with more or less urbanity. For thousands of years, men and women have been struggling with the problem of production. Now this problem is settled. We can produce all that we need.

"And yet at this moment much of the world is in want. Economic distress and insecurity are the common lot of vast numbers of people everywhere. We have mastered production: we have not mastered distribution. We have not learned how to make the machine the servant, rather than the master of man. We have not lifted the burden of fear under which parents must bring up their children. We have not lifted black despair from many an aged worker. We have not learned how to attain a settled currency nor how to exchange goods from nation to nation. We have not learned to keep the peace between individuals or between nations.

"And yet these problems can and must be solved. We can plan a society which will guarantee to its members minimum security for existence and a maximum opportunity for development. We can plan a society in which there shall be security of work, of income, of health; security against the violence of war and of crime; security of government for the good of all people. We can plan a society in which there shall be opportunity for all—of education, of vocational training, cultural life and a richer use of leisure.

"To such endeavor we dedicate this Congress on "Our Common Cause—Civilization." Technology has created for us our House of Plenty. It is a challenge to the wo-

men of the world to find the keys through governmental and economic planning which will admit us to that House of Plenty.

"That chalenge comes ringing down the century of woman's progress to this very hour. It sounded in the first feeble effort of our pioneers in their quest for power. It is inescapably ours. For the only justification of power is its use to wise and beneficent ends.

"It is our purpose and our resolve that their quest shall not have been in vain."

EMINENT speakers, economists, historians, philosophers, humanitarians, both men and women of nation-wide and world-wide fame discussed the subjects. One session was given to "The World as it is", "The World as it could be." One to "Women In A Changing World", one to "Economic Security Through Government." (The Hon. Margaret Bondfield, former Minister of Labor in the British Cabinet gave a masterful talk on Democracy) one to an International Forum where representatives from Ireland, Finland, Syria, Canada, Germany, France and Rumania discussed "The World as it is" and "The World as it could be." One session was devoted to the subject, "Joy in Living" and one to "Youth Plans for a Civilized World." During four afternoons six Round Tables met simultaneously and discussed "Security through Employment," "Security through Buying Power," "Security through Government," "Security against Destructive Forces," "Opportunity through Education," and "Opportunity through Leisure."

THE last day of the Congress was devoted to a working session where reports of Findings from the Round Tables were presented. A resume of the International Women Writers' Conclave, held July 17-19 at the Palmer House, was given. The following Manifesto was adopted: "Forty years ago the women of the world held their first real International Congress during the Columbian Exposition at Chicago and set in motion a feminist movement, world-wide in sweep and directed towards the winning of sex equality in social, political and economic privilege. During these intervening years enormous power has come to women through their gains in personal privilege. And wherever the rights of citizenship such as free assembly, free speech, political participation and economic self-expression are still denied on account of sex, nationality or creed, that feminist movement must continue to have life and loyalty. It retains our full support and enthusiasm.

"At this succeeding great International Congress of Women held at Chicago during the Century of Progress Fair in 1933, a second movement, likewise intended to be world wide in sweep, is launched and directed towards the winning of security and opportunity for all mankind. On the basis of free competition as between the sexes, nations and races of the world, the welfare of humanity has been inadequately accomplished.

"We believe that every person, to whatever sex, race, nationality or creed he or she may belong, is entitled to security of life, work, the reward of labor, health and education; to protection against war and crime and to opportunity for self-expression. Yet even in parts of the world where feminism has made its largest gains, these fundamentals of security and the good life are sadly lacking. Hence it is against social systems, not men, that we launch our

second woman movement. We enter now a social-planning era following the harsh experiment with *laissez faire* and national aggressions, with a world war, and its horrible aftermath in the economic collapse. All civilization is at stake and the condition of society cannot be ignored.

"Persuaded that only by intelligent, loyal, courageous, and united action on the part of men and women can government be induced to undertake programs designed for human welfare in the large, we consecrate ourselves to the task of winning their support for enterprises of that nature, frankly accepting the need of experimentation.

"The care and protection of all life is peculiarly in woman's keeping and thus at one of the most tragic hours in the world's history we pledge ourselves to assume this responsibility boldly and whole heartedly.

"Where the feminist movement is fundamental in any country, we call upon the women of the world to give it their loyalty. Where the social planning movement is imperative, we call upon the women of the world to join us in carrying it forward.

"Thus we shall not be serving two masters but all mankind, ourselves included."

MANY social functions were planned for foreign guests and all delegates enjoyed a pageant, "Ethiopia Lifts as She Climbs" which was presented by the National Association of Colored Women and was written by Mrs. Sallie Stewart, fourth vice-president of the Council.

The most interesting feature of the banquet was a demonstration of coordinated communication. Telegrams, cablegrams and radiograms were sent direct from the banquet hall to well known people throughout the world. Answers were received before the conclusion of the dinner. In some cases the total distance covered was as great as 28,000 miles. A large map of the world was illuminated, electric lights showing the approximate course of the mesages as they were sent and received.

It is expected that definite recommendations will be sent out by the executive officers to the membership of the Council to suggest ways to further "Our Common Cause—Civilization."

Happiness

By Josephine Gardner Moench

I thought that happiness must be
Excluding all that's sad;
But now I know it is not so,
That gladness must from sadness grow,
And happiness from woe.

I've traveled far into the depths
And I have reached the heights
Of happiness I dreamt not of.
I've glimpsed through Christ's redeeming love
Immortal joys from Heaven above.

The Evil Spirit

By Annie Wells Cannon

SATURDAY afternoon and four o'clock! Anxiously, almost tremulously, Mrs. Simpson had been watching the clock for the last two hours.

All morning, she and her two young daughters, Eva and Lutie, had been busy with household tasks. The house fairly shone with brightness. The odor of fresh baked bread and cake, spiced ham and other delicacies, testified to the preparation for the Sabbath and the holiday that was to follow. A light lunch had been prepared and eaten. The mother and daughters, neatly and prettily dressed were waiting for Daddy to come with the car to take them to town for a little necessary shopping.

While one is busy time passes quickly but to be anxiously waiting and watch the hands of the clock mark the passing hours and note how time is lost, is agony.

The mother courageously tried to keep the girls' minds off the clock by discussing plans and making lists of the intended purchases. "First we must have one of those pretty paper luncheon sets with all the accessories, then new shoes for both of you, and I hope silk hose as well." "Oh, mamma," said pretty Lutie, "you must have a new light dress, they are advertised so cheap and we want you to look as nice as any mother there." The sound of a truck driving into the lane, interrupted the list making. The burly driver called out "Simpsons live here?" "Yes, but you surely have the wrong address we are not expecting that kind of a delivery," indignantly replied the mother. "It's the right address, all right, I guess it's a surprise for you. The boss said to put some bottles on the ice for evening."

Mrs. Simpson, too stunned and pained to answer, saw the man place the two large cases of beer on the back porch. Regaining her composure, she signed the delivery check and began to consider how to meet the situation, "What does it mean?" asked Lutie, "It means, young lady, answered the driver, "Common sense and beer have come back and your Dad wants to celebrate."

"I will answer my daughter's questions, you attend to your own affairs," said Mrs. Simpson as the man with an ugly shrug and grunt turned and sullenly drove away.

Eva, the older and more quiet of the two girls, touched her mother's cheek with a soft kiss and said, "Lutie and I will put this out of sight before Alfred comes home. He will be so shocked to know we have this in the home and he just home from his mission."

The first impulse of all three was to empty the containers down the drain pipe but a certain fear of the father's attitude held them back. Afterwards they would have given worlds if they had followed that impulse for a lifetime of sorrow and suffering might have been averted. Thus often a fear or dread of the immediate result thwarts the purpose of our better natures.

Just as this task was finished the father drove in, gay, smiling, almost exuberant. There was a faint smell of beer on his breath but otherwise he was natural and full of apologies for keeping them waiting. There was no time for explanations. No, he was not hungry, he had had a

sandwich in town and they must hurry to reach the stores before closing time. There might have been a scene, reproaches and a refusal to go but no mention was made of the long wait or the unwelcome delivery as they hurriedly drove away.

In the excitement of the purchases even the pretty dress for mother was selected, for Daddy was more than liberal today, the incident of the hour before was forgotten, except in the mind of the mother whose intuition seemed to tell her an evil presence had entered her home to destroy its peace. Silently she prayed on the way home to be directed how to combat this deadly thing, how to persuade her husband, whose gentleness and tenderness she so much appreciated, to realize the seriousness of this matter.

Alfred was already waiting as they entered the home. This only son, a tall, handsome youth, with the ascetic look of the thoughtful student, was the particular pride of the family.

The mother told the girls to make ready the evening supper while she went out to the garage to speak to their father. She begged him not to mention the beer before Alfred and said they must talk the matter over later. He touched her lightly on the chin and said, 'Look here, mother, that's only a nice refreshing drink, as harmless as a baby's milk, the new 'three point two' and I surely hope you have some in the cooler now." "I would much prefer you wouldn't have it, dear, and please don't waste our means buying that stuff, there are other finer ways to spend your money." Her pleading had no effect, he laughed at her qualms and insisted it was good for them. She perceived it was useless to argue and feeling powerless to resist she tried to believe that her own teaching, example, and prayers might eventually win out in the struggle she saw facing them.

THE subject of conversation during the dinner was prohibition and legalizing the sale of beer, finally Alfred ventured to say, "Surely, father, you do not approve of our having it in the house and drinking it ourselves?" "Certainly, son," he answered, "I sent down two cases today and had your mother done as I wanted you might have had a nice cool drink with your supper." "Thank you, I trust mother will continue not to do as you want, water is cool enough for me," and the boy flushed as he rose from the table and walked outside. "The young prig," the father said as he sent Lutie to bring a bottle just to show them all how harmless it was. For a moment the girl hesitated then did as required but Eva asked to be excused and followed her brother outside.

Thus started the first rift in an almost perfect home life, a rift like a dagger at the heart of all.

"Harmless," thought the mother, "when even the mention brings discord it must itself be evil."

The father poured out a glass for himself, his wife, and Lutie. Neither of the latter touched it, and he drank it all himself and spent the rest of the evening sullen and silent.

Alfred had intended asking for the car to go out for the evening but instead telephoned and broke the engagement.

The girls after helping their mother put things in order went to their room. There was no singing, no evening prayer in the home this night but silence as though a sorrow had befallen. Shortly Lutie came back and throwing her arms around her father said, "Thank you, Daddy,

for all the new things and please don't be angry with us any more, you know we all love you." Later Alfred came in and apologized for his hasty words and for leaving the table so abruptly. Never before had these children been rude to their father and the thought of hurting him troubled them.

SEVERAL days later Lutie said, "I think you were quite right, Daddy, about that new beer, a lot of people carried it to the picnic and most everybody has it."

"This from little Lutie," mused the mother, "surely her father will rebuke her." But to the dismay of all Alfred said, "It is quite true, we have it offered to us everywhere and no one thinks it wrong. Don't you think we have all been rather hard on father?"

That night the family glasses were filled with the amber liquid, only the mother and Eva refrained from drinking it. It was regularly served after that and freely offered to friends.

THE mother saw the family purse grow smaller, in order to keep up the supply of this obnoxious drink. She complained and argued and wept, but to no avail. She realized that the sweetness and peace, even the comfort of the home was being destroyed, and she was helpless. Her idolized son was not keeping up his church duties, her genial husband was becoming taciturn and careless, her beautiful daughter Lutie was keeping company with a very gay crowd.

ONE night the crash came and all her beautiful dreams and hopes lay crushed. The telephone rang about midnight as she sat reading and waiting for the return of Alfred and Lutie. There had been an auto accident and two young women were seriously injured. The girls were in the general hospital unconscious, and the young men were being held for drunken driving. The wrecked car had Mr. Simpson's number.

It was Eva who had the presence of mind to call a taxi and send her mother to the hospital and her father to the station while she waited and prepared things at home for their return.

In the silence and quiet of this stricken home she knelt and prayed for guidance. Then she went straight to the basement and removed every trace of the "three point two" by pouring the liquid down the drain pipe, putting the containers in the garbage can and splitting the cases into kindling wood.

In the early morning hours the father returned with a bruised and dazed son, while the mother telephoned from the hospital "both girls may live but Lutie's injuries are so severe she will probably be an invalid for life."

After this word came, the father upbraided himself and was prostrate with grief. Eva who had attended to her brother's needs came up to him and gently said, "It was bound to come, father, be brave and we will all help each other again, the evil spirit has departed from this house."

"On this earth of ours there are but few souls that can withstand the dominion of the soul that has suffered itself to become beautiful."

—*Maurice Maeterlink.*

Three Weeks at the Canning Factory

By Eunice I. Gardner

THE canning factory was in full swing. I had been fortunate in securing work at the pea belt sorting peas at eighteen cents per hour. It was tedious work—tedious and uninteresting to say the least—but a few dollars earned during a summer of no income (my husband being a poor country school teacher) looked very alluring to me. So I joined the group of women and girls, and in uniform and cap I began my work at the belt.

Shall I ever forget the first day! I had risen at 4 A. M. in order to get my husband and two sons off to the canyon for wood and to outline the day's activities for my three little girls who were anxious to keep house during mother's absence.

When I was assigned my place and the peas came sailing by, I felt quite elated and important to be one of the number doing my bit toward canning peas for the hungry world. However, as time passed by and the stream of green peas seemed unceasing, it was with difficulty that I kept at work, as the motion of the belt combined with my few hours of sleep the previous night caused me to feel very drowsy indeed. However, we ceased work earlier than usual, so I didn't become too discouraged. I made my way to the waiting automobile feeling very much like one just coming out from under the influence of gas.

The following morning we commenced work at 6 A. M. I learned to keep my gaze on the *on-coming* peas instead of those that had passed me, and in this manner I avoided extreme dizziness. Thus it is in life—if we keep our gaze on the oncoming events we do not allow past mistakes to blind our vision or impair our powers.

The employees at the belt weren't allowed to converse with one another, so I beguiled the hours with rehearsing in my mind several poems I had memorized. I found that certain ones fitted exactly with the rhythm of the machinery, and these I repeated many times. Popular songs, and Latter-day Saint hymns and little action songs I used to teach the Kindergarten children—these were all reviewed and renewed with interest.

When I discovered that I could think over plans and not neglect my work, I let my mind become engrossed in interior decorating. This pleasant exercise consumed otherwise tedious hours. My mental excursions included plans for picnics and hikes, remodeling dresses, concocting school lunches, devising stunts for 4-H Club work, mapping out P. T. A. programs, and lingering over happy childhood scenes, and activities of long ago. Each day seemed to bring new ideas and I never lacked for material with which to entertain myself.

Alexander Woolcott, in an article "I'm Glad I'm Absent-Minded," says: "For those of us who are absent-minded a stalled taxi does not a prison make, nor iron bars a cage." My hours spent at the canning factory were not wholly spent sorting peas—I lived in new surroundings and enjoyed strange and lovely experiences.

We are told that responsibility develops capability. My children became more capable in the various household tasks which they assumed during my absence and also appeared

much more appreciative of my efforts about the home than formerly. How happily the little girls would run to meet me each evening, and what loving confidences and humorous stories of their day's work they would relate to me!

MY husband, who fortunately is an excellent cook, kept the household machinery in good order and thus made life happier for all concerned. When I returned home about 2:30 P. M. on the Fourth of July after beginning work at 6 A. M., how grateful I felt to sit down to a delicious hot dinner of summer vegetables and sour-cream biscuits followed with ice cream and birthday cake—it being the twelfth birthday anniversary of our oldest daughter. Grandma and Grandpa, an aunt and two sisters came from Salt Lake to join us in our family celebration. We were all present with the exception of our oldest son who was playing in a band in a nearby town. Our town did not celebrate Independence Day, so most of the citizens were attending celebrations at neighboring towns.

After dinner we brought out the guitar and harmonica and sat on the lawn, and Daddy and Aunt Sylvia played while Grandma step-danced and Grandpa sang. As we do not own a car we couldn't very well go away for a "talkie" in the evening, so we made a huge bonfire and the children were very happy as they played "Run, Sheep, Run," "Cheese It" and other games.

The next afternoon I was at the factory again, and for two more weeks I worked and planned and dreamed and finally was rewarded with a few dollars which were highly acceptable. I had daily met with congenial friends during the lunch hour and had become better acquainted with them, and I have profited by the valuable philosophy of their lives.

So truly we know that there is no loss without some gain—and the tedium of the work was overcome with the flights of fancy. I can say with Oliver Goldsmith: "Every situation in life might bring its own peculiar pleasures."

Inspiration and Meditation

By Lettie B. H. Rich

Far up in a beautiful canyon
By the side of a river fair,
Is a wild rose-bush, its blossoms
With fragrance perfuming the air.
While resting beside its beauty
And dreaming away my care,
I studied, pondered, and wondered
At such loveliness blooming there.

Towering over this modest rose-bush
Waved a tall and stately pine
Looking down upon creation,
Taking no heed of time.
I saw in this sun-kissed pine tree,
The little squirrels at play,
Their chirp of gladness sounding
Along the mountain way.

The blue sky and the mountains
Kept vigil above them all.
I sat in silent reverence,
My spirit enrapt, enthralled.
The beauty of rose-bush and pine tree
The mountains and sky above
Were all created by God's hand
And given to us with His love.

Happenings

By Annie Wells Cannon

TO loiter in the sweet gloom of a September day, when the purple hills throw back the setting sun's soft glow and all the air is filled with fragrance of clover bloom and eglantine, is to forget the worries of the day and to remember God's most precious gifts are given freely to all men.

ANNA ELEANOR ROOSEVELT, first lady of the land, has now added to her versatile career the interesting task of columnist, and for the coming year will edit a question and answer department for the *Woman's Home Companion*. She will receive the modest sum of $1,000 a month for this service.

MRS. MARIAN GLASS BANNISTER of Virginia has been appointed assistant treasurer of the United States.

MISS CHARLOTTE CARR, Vassar graduate, and prominent social worker, has been appointed Secretary of Labor and Industry for the state of Pennsylvania by Governor Pinchot, and Miss Josephine McGowan has been named director of the minimum wage law in Ohio. Both appointments are in harmony with the wishes of Madam Secretary Perkins.

MISS MARY TEASDEL, Utah artist, has been honored this summer by having an art collection named for her in Smithfield, Utah. She contributed a number of beautiful water color sketches to the collection.

LOUISE CLOSSER HALE, who died this summer, was equally great in many roles. She was an author of note, a promoter of plays, and a playwright, a popular film actress, and a choice friend in literary and theatrical circles. Perhaps she will be remembered longest as heroine in "The White Sister," "Shanghai Express" and "The Barbarian."

HELEN WILLS MOODY, America's tennis champion, has a close competitor in the youthful Helen Jacobs. Though she won the Wimbledon titles over the English champion, Miss Dorothy Round, she has not yet more than equalled the record of France's favorite, Suzanne Lenglen.

AMY JOHNSTON MOLLISON, with her no less daring husband, made a forced landing just as they neared their goal, New York. Nothing daunted, though injured and disappointed, this intrepid couple are now preparing a longer and more dangerous flight to South America.

EDITH WHARTON has issued a book of short stories which the critics pronounce equally as excellent in craftmanship as her longer and earlier novels.

ZONA GALE'S novelette, "Papa La Fleur," is a charming idealization of character rather overpoetized than plausible as a story of reality. It is however delightful reading and characteristic of the author.

MRS. ELIZABETH M. BASS of Chicago has recently been assigned the most difficult task of district chief of the federal narcotic bureau.

Notes from the Field

Hawaiian Mission.

SISTER JANET SCOTT, who returned from a mission to Hawaii during the Summer, has this to say: "It has been my rare privilege to attend over 35 different Relief Societies in the Hawaiian Mission, and participate with those faithful sisters in the various activities. The Relief Society Presidents are capable, competent, self-sacrificing mothers. Each Hawaiian Relief Society member speaks at least two languages—English and Hawaiian. The older members who were trained in the Hawaiian speaking schools have learned to read, speak and write English through diligent study of our Church literature. The *Relief Society Magazine* was introduced into the organization this year as their guide; previous to this time the lessons were translated into Hawaiian. Through constant reading and faithful study of our *Magazine* these women have learned to read and write and speak English more fluently. The *Magazine* has improved the home circle, given thought for more expansive learning, developed a keener appreciation for the fine arts, and served as a guide for constructive doctrinal interpretation.

Under the loving, sympathetic and capable leadership of Sister Castle H. Murphy, the activities have increased in members and accomplishments. The young girls from the ages of 14 to 25 years have joined with the mothers, thus bringing mother and daughter together in mutual interests and understanding.

The sisters afflicted with leprosy in their settlement at Kalaupapa, are most appealing. To hear them sing "Count Your Many Blessings," and in all humility praise our Father for His goodness unto them is a demonstration of great faith.

They, the Hawaiian Sisters, likewise are carrying out the lessons as planned, and through their fine efforts others are requesting that they might be affiliated with them.

As the birthday anniversaries of the organization roll round, each sister Relief Society invites the Relief Society of the island to a reception. In response to this invitation, birthday gifts are given, luncheon served, testimonies and the spirit of "Aloha" fills the souls of hostesses and guests. Each member has her beautiful white dress which is saved for Relief Society meetings. Our Hawaiian mothers are proud, and where they meet for worship and service, personal appearance is important.

"Quilt making and lauhola weaving is an original and developed art, and through cooperation our sisters use these methods for finance, which means so earned is showered generously on the less fortunate.

"The Relief Society sisters have proven mothers to each Missionary; their homes were our homes. May it be your joy to meet our dear sisters in this land of love, sunshine, flowers and music."

St. Joseph Stake.

JUNE 2, 1933, being the 50th anniversary of the organization of the Relief Society in the St. Joseph stake, the Stake Board decided to celebrate with an excursion to the Arizona Temple to do work for the dead. Of the 11 members of the Stake Board, there were 10 present,

the absent one being away from home. There were 140 in all, including a good number of our Bishops and Ward Presidents. Before beginning the work a special testimony meeting was called by President David K. Udall, and all were privileged to participate. A good many took advantage of this opportunity, among them the Stake Board, after which our Stake President Harry L. Payne, spoke for a short time. The music was furnished by members of the stake. The first session had to be divided into two companies, so many wished to participate. At 4 p. m., there was a special session called for members of the St. Joseph Stake. Between the morning and afternoon session the Relief Society of the Maricopa Stake served all with excellent refreshments. In the evening there was another session. During the day there were 459 endowments and of these 390 were given by the St. Joseph Stake. There was great rejoicing in the Temple, and we feel that there was on the 'Other Side' also. The Temple officials stated that June 2nd was the largest day that the Temple has had since the dedication.

Notes to the Field

The Magazine Drive

AGAIN we call attention to the time for our Magazine drive, September 15 to October 15 (See July Magazine, page 442).

The subscription list depends largely on the ability of the officers and Magazine agents to make people realize they need the Magazine. Many have refrained from making a very intensive drive because they felt times were so hard, but we notice it is not always the stakes that are best off financially that have the largest subscription lists.

Members of the Relief Society cannot keep in close touch with the work and be prepared with their lessons without the Magazine. Every effort should be put forth to get it as widely circulated as possible.

As *Relief Society Magazine* Representatives, in the Ensign Stake, we decided to study our magazine that we might know the contents of it and be able to present it, intelligently, to our public. Each month, in our department in Union Meeting, a Ward Representative would be called on to present something from the *Magazine*. This called for careful reading and preparation and many interesting things were presented and discussed. This study has created a feeling of friendliness and enthusiasm and our Representatives already feel much better prepared to carry on their work.

ROSE H. NEELEY,
Magazine Rep., Ensign Stake.

A Unique Feature

THE President of Ensign Stake, Janet Thompson, asked the Stake Magazine Agent, Rose H. Neeley, to prepare something to represent *The Relief Society Magazine* on the closing program. When requested to write a song, Brother Alan G. Mann gave her the following which was sung by Jackie Barlow—three years old:

(Sung to tune of "Dew, Dew, Dewy Day.")

Verse.

Ladies please gather round me,
Ladies I'm glad you found me,
I'm your magazine—good old magazine,

Ladies, you surely need me, Ladies won't you all read me,
Always boost for me—Relief Society.

First Chorus.

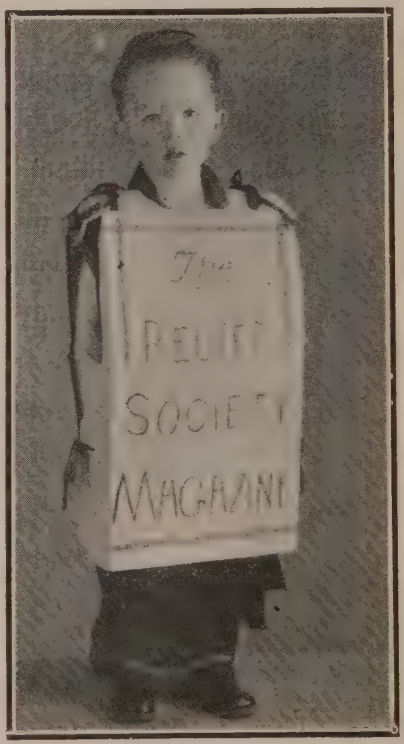
Won't you look inside my cover, There's a million things to see
For I am a part, a very big part, of Relief Society.
I've some very pretty pictures, and a lot of poetry,
For I am a part, a very big part, of Relief Society.
Read today—don't delay.
Would I do a lot of good, you bet your life I would, Boy I'll say,
And I've got some dandy stories, They're as pleasing as can be,
For I am a part, a very big part, of Relief Society.

Second Chorus.

Now each month I have a lesson, In good theology,
For I am a part, a very big part, of Relief Society.
And I have Teachers' Topic, It's as good as gold, you see
For I am a part, a very big part, of Relief Society.
By the way—By the way,
Do you know I discuss a book, each month a story book, Boy I'll say,
And my Social Service lesson is presented masterly
For I am a part, a very big part, of Relief Society.

Third Chorus (Encore.)

Oh I'm full of youth and beauty, I'm a pleasant memory,
For I am a part, a very big part, of Relief Society.
And a lot of thoughts uplifting, You will find inside of me,
For I am a part, a very big part, of Relief Society.
People say—People say
Every year I bring more to you, I hope you think so too, Boy I'll say.
Mary Kimball is my mama, She is very good to me,
For I am a part, a very big part, of Relief Society.



JACKIE BARLOW

Lesson Helps

MANY are desirous of having the "Commentary on the Doctrine and Covenants." The price is $4.00. The Deseret Book Company makes this offer: "Commentary of Doctrine and Covenants" and "The Story of the World's Literature," by John Macy, both for $4.00 if cash accompanies the order.

Those who have already purchased the literary text may secure the Commentary for $3.00.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XX SEPTEMBER, 1933 No. 9

EDITORIAL

The International Council of Women

THE International Council of Women had its beginning in Washington, D. C., in 1888 at a jubilee meeting to celebrate the 40th anniversary of the woman's rights movement on this continent. Its impetus came from a group of pioneer suffragists which included Susan B. Anthony, May Wright Sewall, Elizabeth Cady Stanton and Frances E. Willard. The Relief Society and Young Woman's Mutual Improvement Association are listed among its charter members and have ever been deeply interested in its welfare.

THE Council is composed of twenty-eight national and three state and local organizations with a combined membership of 5,000,000. Through its membership with the National Council of Women it is affiliated with thirty-three foreign groups. It disseminates information and interchanges ideas between its member societies through the following committees: Child Welfare, Economics, Education, Industrial Relations, International Relations, Letters, Motion Pictures, Music, Penology, Permanent Peace, Public Health and Social Hygiene.

When it was known that there would be a Century of Progress Exposition held in Chicago this summer, the Council decided to call an International Congress to consider the question of "Our Common Cause —Civilization" and to discuss what contribution women can make towards a new world order in which there shall be security and opportunity for all. The Council published a volume, "Angels and Amazons," written by Inez Haynes Irwin, which in a dramatic way gives a comprehensive story of the work of women's organizations for the past 100 years.

IN the Hall of Social Science at the Exposition the Council has an exhibit showing the achievements of women for the past 100 years. The sixty foot mural showing "Woman's march toward education, temperance.

peace and the entry of women in professional and business fields" gives a wonderful story in a beautiful way. The historical mementos of women leaders attracts attention.

We are glad to have Amy Brown Lyman serve as third vice-president of the Council and appreciate the courtesy extended to President Robison who had the opportunity to ably preside at one of the sessions of the Congress.

We were glad to see the space devoted to the activities of the Relief Society and Y. L. M. I. A. in the three large books that were on display in the Hall of Social Science, showing the part women have played in Education, Social Service and Recreation during the past century.

One of the unique features of the Congress was the contribution the Relief Society made through the Singing Mothers. Their beautiful program was broadcasted from the Salt Lake Tabernacle and was listened to in the Court of Honor at the Exposition. Many compliments were received from the officers of the National Council and foreign guests who enjoyed the lovely numbers.

Each of the member organizations had the opportunity of portraying its work in booths in the large Convention Hall at the Palmer House. The Relief Society showed by posters its four outstanding departments: Social Welfare, Education, Health and Civic Activity.

An unusually large delegation of women from our Church organizations attended this Congress. President Louise Y. Robison, Counselors Amy Brown Lyman, Julia Alleman Child, Secretary Julia A. F. Lund and Mary C. Kimball, Editor of the Relief Society Magazine were there. President Ruth May Fox, Counselor Clarissa A. Beesley, of the Young Ladies Mutual Improvement Asso-

SIXTY FOOT MURAL IN THE HALL OF SOCIAL SCIENCE
Showing Woman's March Toward Education, Temperance, Peace, and her Entry in Professional Business Fields

ciation, attended, as also did Superintendent May Anderson and First Assistant Superintendent Isabella S. Ross of the Primary.

Dr. James E. Talmage

IN the passing from the earth life of Doctor James E. Talmage of the Council of the Twelve Apostles, the Church loses one of its most brilliant sons, one of its most able advocates, one of its most fluent writers and one of its most convincing speakers.

In the 70 years he tabernacled on earth, judged by achievements, he lived many times three score and ten years for work was with him a passion. From early morn until late at night with almost no intermission he was at his desk writing and going over manuscript submitted for his criticism.

He allowed nothing to interfere with his Church duties. Often he was called upon to do scientific work and might have made a great deal of money thereby, but he felt his time, his talents, his every effort must be devoted to the Church and his high calling as an apostle. While he was always willing to do service for others, he sought no favors for himself.

He has made some of the finest contributions to Church literature and for all time he will be remembered through the splendid things he has written.

To his devoted wife and children our hearts go out in sympathy. May they rejoice in his achievements and emulate his many virtues. May peace come to them and may time heal their broken hearts.

Support the Eighteenth Amendment

SO much propaganda has gone forth against the 18th Amendment and so many millions have been spent to do away with it that many people who were staunch defenders are wavering in their allegiance. We call upon all of our women to study the question thoroughly before they vote (the Utah date is November 7.) They should meet in groups and weigh the matter carefully and vote their conviction based on fundamental principles. We do not need revenue from sources that will lower our standards. Our ideals and the principles of the Gospel should make us unwavering in our allegiance. President Heber J. Grant and President Anthony W. Ivins have come out most emphatically in favor of the 18th Amendment. People who stand for law and order should take no backward step. If the 18th Amendment is repealed no provision has been made for anything better than the open saloon. Every woman should consider well what the return of the open saloon will mean. We hope that our people will stand united for the 18th Amendment.

A Worthy Example

WE have often wondered why our local people were not more generous in public bequests. In the East wealthy men and women have done much to further education, science, art, but in our inter-mountain States very few have left much in the way of public bequests.

Mrs. Mary Priscilla Spencer Carlson who died July 30th at her home in Salt Lake City, after providing legacies for relatives and friends, has left the bulk of her estate to the University of Utah in honor of her husband, to be used as the board of regents may decide. If the money should be used for a new building, the will expressly asks that the edifice be named for her husband, who was at one time a regent of the University.

Mrs. Carlson also leaves $5,000.00 to the Latter-day Saint Hospital, $5,000.00 for Latter-day Saint Temple work, $2,000.00 for the indigent and maintenance funds of the Latter-day Saints Nineteenth Ward, and $3,000 for the Latter-day Saints University. We hope her worthy example will be followed by others.

President Robison Calls on Relief Society to Support N. R. A.

WE all remember those tragic periods of long and arduous labor so freely given by our women during the World War; and how we skimped and saved and worked to buy Liberty Bonds!

Today our beloved country is facing a far more serious crisis than it met during the War. The best informed public servants, the greatest authorities in economics in the world, do not hesitate to say that the banking system has failed, that industry has failed, even education has failed to save us in the crisis. The only resource left to which we may lok for solution is our Government. This can succeed only with the cooperation of the people. The Government can plan and supply the means the people must make these plans a reality by concerted action and whole-hearted suport.

The past called for one form of expression for love of country—the present demands another—but in spirit it is the same. In 1917-1918 it was patriotic to buy Liberty Bonds—it is just as patriotic today to support the N. R. A.

In the name of our Relief Society organization we are calling you to rally to the support of our beloved country. To cooperate with the local committee in the study and enforcement of the provisions of the N. R. A. You have been tried in the past, and never been found wanting. We know we can depend upon your loyal support in the present.

New Appointments

DR. JOHN A. WIDTSOE has been released after six years of service as president of the European Mission, to return home and Dr. Joseph F. Merrill has been appointed to this important position.

Elder James H. Moyle has been released from presiding over the Eastern States Mission and Elder Don B. Colton appointed to take his place.

It is wonderful how many efficient people there are in the Church able, ready and willing to take positions of responsibility.

Wives of Mission presidents play an important part in their success. Sister Widtsoe has done a marvelous work throughout the European Mission and Sister Moyle has done very fine Relief Society work in the Eastern States.

We will welcome the returning missionaries and say God speed to those who take their places.

Lesson Department

Theology and Testimony

(First Week in October)

OBEDIENCE TO LAW THE BASIS OF REWARD

LESSON X

1. *Sectarian Conception of Grace.* The grace of God as conceived and taught by numerous sectarian organizations is the unmerited love and favor of Deity, especially as shown in the salvation freely provided for mankind. In a word, the doctrine teaches that Deity extends salvation to whomsoever he chooses, irrespective of their works or deserts. Accordingly, the earthly deeds of God's children are not determining factors in the condition of future life. In still other words, rewards of eternal life are not given on the basis of merit, but rather as the result of Divine will. Nor is this interpretation entirely without scriptural support; that is in isolated passages. For example: In his epistle to the saints at Ephesus, Paul the apostle declares, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8, 9.) Paul conveys essentially the same thought in his second letter to the saints at Corinth, as follows, which are the words of Christ to him: "My grace is sufficient for thee: for my strength is made perfect in weakness." (II Corinthians 12:9.) According to the point of view set out at the beginning of this paragraph, the scriptures just quoted are interpreted to mean that the grace of God is sufficient unto salvation irrespective of the deeds of those upon whom it falls.

2. *An Application of this Point of View.* The writer of this lesson at one time lived in the same neighborhood as an old woman who raised and sold flowers for a living. She loved her flowers; they were almost a part of her, and she was generous in giving them to her friends. I have seen her repeatedly pass my home, knee-deep in snow, with her arms filled with flowers as a gift to a sympathizing friend. In course of time she died. She had not been a member of any church; indeed, it is doubtful that she had even formally acknowledged faith in the saving grace of God. A simple funeral service was arranged at the home and a sectarian minister was invited to officiate. Among other things, he voiced his regret that the woman had not confessed belief in Christ, and expressed fear that because of this any reward for her in the future was gravely uncertain.

3. At about the same time a rollicking school boy of fourteen years returned to his home, in the same neighborhood, for his noon-day luncheon. His mother, a widow, was a school teacher and hence was away from home. The boy opened the front door and went through a long hall to the kitchen, where, greatly to his surprise, he found a thief ransacking the house. The boy ran toward the front door, and while doing so the thief shot him in the back. The momentum of the boy's body carried him through the front door, across the porch, and on to the lawn,

where he died before being able to tell what had happened. In course of time, the murderer was apprehended, tried, and adjudged guilty. On the day set for his execution he called in his spiritual adviser and confessed guilt. Whereupon he was assured that all was well with his soul.

4. It is needless to say that circumstances such as these are an offense to good judgment. It is everything but reasonable to assume that Deity would consign the old woman to everlasting punishment, and the murderer to eternal bliss. Such a thing would be abhorrent even to the basest of human beings. It is little wonder, therefore, that sectarianism is unattractive to many people who believe in the justice of God and who therefore deny themselves the advantage of church affiliation, which otherwise they would choose to accept. Christianity, alas, has suffered much because of man's inability properly to interpret it.

5. *Necessity of Good Works.* It is difficult to understand why the doctrine of unmerited rewards is acceptable to any believer in Christ, unless it is because of the widespread desire among men to obtain something for nothing, since the doctrine is unfair to both God and man. Even Paul's statement to the Ephesians, upon which the "grace" conception of salvation is largely based, does not teach the futility of good works. Indeed, quite to the contrary. After declaring himself with respect to the potency of grace (Ephesians 2:8, 9) he emphatically states that men are the workmanship of God "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10.) This point alone makes the truth perfectly clear that good works are basic to the grace of God and indispensable to those who receive Divine favor.

6. Listen further, however, to the words of this same Paul to his beloved Titus, whom he describes as his "own son after the common faith:" "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus 3:8.) To the Romans Paul declared that "the judgment of God is according to truth," and that he "will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." (Romans 2:6-8.)

7. James, a disciple of Christ, was even more emphatic. To the scattered tribes of Israel he said: "Be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.) Again: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. * * * Wilt thou know, O vain man, that faith without works is dead? * * * For as the body without the spirit is dead, so faith without works is dead also." (James 2:14-26.) The unmistakable words of the apostle John are well known to all: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso

keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him." (I John 2:4, 5.) The same disciple further declares: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Revelation 20:12.)

8. *By Grace Are Ye Saved.* On the other hand, perhaps no one would defend the idea that man, unaided by divine power, is able to save himself in the kingdom of God, irrespective of the character of his works. In other words, man alone is wholly impotent to bring himself back into the presence of the Father. Such being the case, it is evident that the necessary help must be freely extended to him from on high. Moreover, it will hardly be argued that Deity is under any obligation whatsoever to give this help. It is evident, therefore, that salvation is a free gift from God to man. Men are thus truly and literally saved by the grace of God, not by their works lest they should boast.

9. But let us hasten to another viewpoint. An illustration may assist to better understanding. In many of the larger educational institutions of the world, so-called fellowships and scholarships have been established for the assistance of deserving students. The purpose behind the launching of these benefits is wholly philanthropic. The founder is under no obligation to those for whom he thus provides; his offering is a free gift. But it being a free gift, the donor is likewise free to name the conditions under which the benefits shall be allowed. High scholastic standing, good moral character, physical fitness, dependability, industry, etc., are usually placed foremost among the stipulated requirements. These rewards are everywhere known to be free gifts from the founder, and it is also known that they cannot be obtained without making the necessary preparation.

10. It need scarcely be said that these coveted scholarships are never awarded to indifferent or unprepared students, but only to those who have equipped themselves to properly benefit by the gift. It cannot be said that even the worthy student has earned the reward, since the donor is in no way obligated to offer it. The benefit is thus a free gift to those who prepare themselves to meet the stipulations.

11. So it is with the blessings of God. Deity is not obligated to save men in his kingdom. Conversely, men have no ability of their own to reach it. Deity, on the other hand, has offered the gift of salvation to all of those who properly prepare themselves. Salvation is thus a free gift from God; it is by his grace that men are saved. But Deity, like the donor of educational scholarships, extends the reward only to those who meet his requirements.

12. *Futility of Unmerited Rewards.* The uselessness of unmerited rewards should be apparent without comment. No advantage could accrue, for example, to the indifferent and failing student by giving him a scholarship to an educational institution for which he had made no preparation, since the advanced facilities thus offered would have no meaning for him. Likewise, it would be futile to send a man to heaven who had not made requisite preparation; a murderer, for example, would be ill at ease in the presence of the Master. People are able to enjoy only those things for which they are prepared. This mat-

ter is made exceptionally clear in the following statement of the Lord relating to the future condition of men's spirits:

"He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory." (D. & C. 88:22-24.)

13. *Obedience a Basic Requirement.* Perhaps the most pertinent instruction ever given by Deity to man relative to the necessity of obedience is the following: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D. & C. 130:21, 22.) This information was given April 2, 1843, at Ramus, Illinois, and repeated three months later at Nauvoo in slightly different language, as follows: "All who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D. & C. 132:5.)

Suggestions for Discussion and Review

1. In what sense are men actually saved by the grace of God and not by their own works? Is salvation a gift from God? Why?

2. Why is the sectarian doctrine of unmerited rewards contrary to the wisdom and justice of God?

3. Why is it possible for man to enjoy only those things for which he has made preparation?

4. Why are good works a pre-requisite to salvation? Why would it be impossible for a hardened sinner to enjoy the presence of God?

5. Why do good works prepare one for the enjoyment of God's blessings? Why is it that laggards do not enjoy, say, the reading of good books?

Teachers' Topic

THE GREAT OBJECTIVE OF LIFE

The great objective of life is to obtain exaltation and to become like God.

Scriptural Text:

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever." Abraham 3:25-26.

"Man is that he might have joy." 2 Nephi 2:25.

References: Moses 1:38-39; Matt. 5:48, 6:33; Rev. 21:7.

The pre-existent state was one of preparation and proving for the second estate, to see if the spirits of men would be worthy of this earth-life, or mortality.

Spirits were unable to obtain an exaltation without bodies of flesh and bones and the experiences of mortality.

The earth-life is of two-fold na-

ture (a) That spirits who kept their first estate might be clothed with tabernacles of flesh and bones in preparation for the resurrection and immortality and eternal life; (b) That all who receive bodies might in this life be proved and found worthy or otherwise. Our worthiness brings a fulness of joy. Discuss what a fulness of joy means.

The great battle of life is the pursuit of happiness, and we should have joy in this life as well as the life to come. Brigham Young said: "Our work is a work of the present. The salvation we are seeking is for the present and sought correctly, it can be obtained, and be continually enjoyed. I am decidedly in favor of practical religion of everyday useful life, and if I today attend to what devolves upon me to do, and then do that which presents itself tomorrow, and so on, when eternity comes I will be prepared to enter in the things of eternity." Our joy now and in life to come is dependent on progression made here. "Progression is the successfully meeting problems of this life day by day, a harmonious development of all our powers."

We should be thoroughly impressed with the fact that character building is the most important business of this mortal life, for true character brings to the individual joy now, and helps to bring a fulness of joy in the life to come. "Be ye therefore perfect as your Father in heaven is perfect." This is the goal we are seeking.

Literature

(Third Week in October)

LIFE AND LITERATURE

LESSON I

"Books without the knowledge of life are useless, for what should books teach us but the art of living." —*Dr. Samuel Johnson.*

IN the "Book of Literature," Man, the author, has recorded his experiences in the pursuit of the Good, the True, and the Beautiful in Life.

The measure of civilization lies in the opportunities provided for man to attain his highest development. History has recorded the material facts of human progress; discovery, conquest, expansion, dominion. Literature has recorded what man has thought and felt as with Ulysses-like courage he has continued through the ages "to strive, to seek, to find, and not to yield" in his quest for Happiness.

Life and Literature.

THE world in which man found himself was a world of mystery. The external world, the world of Nature, was his first problem. He must live; nutrition and security he must have. The inner world, the world of Self, of appetites, passions, emotions, impulses, provided never-ending conflicts. Then there were the universal mysteries, Life and Death. Man learned first to conquer; then to understand. In the conquest of the external world, man became a hero. During the dawn of civilization, Man recorded in his "Book of Literature" his heroic experiences.

As the ages passed, man sought to understand. Now he dealt in ideas. He made for himself simple ex-

planations of the mysteries that baffled him. These explanations were made in human terms; thus to him, day came when Apollo drove the chariot of the sun across the sky, and when one day the strange phenomenon of an eclipse of the sun occurred, it was because Apollo had allowed his inexperienced son to drive the chariot. These beautiful story-explanations were recorded as myths. Later the mind of man became dissatisfied with the primitive explanations; his desire for that which is true grew apace. Man's quest for truth has provided the world with that body of information known as scientific fact with all its utilitarian values.

Gradually, there arose in man a new need. He was surrounded by Good and Evil; he became aware of the constructive and destructive forces at work in the world. This was a spiritual need; he needed to know the meaning of honor, virtue, and morality. But most of all he needed an ethical code for his guidance. Out of the early spiritual experiences of man grew the beginnings of the systems of philosophy and ethics which have been refining factors of civilization. Similarly, man became aware of Beauty. He saw that harmony was beautiful; he felt it also. The desire came first to represent that which was beautiful; later, man desired to create that which was beautiful. This was the origin of Art.

For centuries Man's "Book of Literature" existed in oral form. Out of his desire for a permanent record, the art of writing grew. Only a few of the civilizations that rose, flourished, and died when the world was young enshrined their heroism and their wisdom in the permanent form of literature. Don Marquis, one of today's singers, gives a reason for the oblivion of the others:

"By Tigris o'er the streams of Ind,
Ere Colchis rose, or Babylon,
Forgotten empires dreamed or sinned,
Setting tall towns against the dawn.

They built with gold and bronze and brawn,
The inner Vision still denied,
Their conquests—Ask oblivion,
'They had no poet, and they died.'"

The Making of Literature.

LITERATURE is an art of expression. Life-experience is the material out of which all great literature is made. It may be made of the experience of a single individual, as Shelley's "Ode to a Skylark;" it may be made of the experience of a nation, as Homer's "Iliad;" it may be made of the experience of a religion, as Milton's "Paradise Lost." As such expression literature becomes the foremost of the great humanities. Also, as such, it is a record, a criticism, a prophecy. As a record it presents life as it appears; as a criticism of life it is an explanation and an interpretation; as a prophecy of life "it reveals the hidden loveliness of the world, it points out the ideal that is ever seeking to push through the husks of things to reveal the inner spiritual reality."

The art of expression is not an accident; the makers of literature have striven first, to follow the Sophoclean example "to see life steadily and see it whole," then, to attain a beauty of form and expression. The Greek genius, zest for life, keen power of analysis, thirst for knowledge, splendid originality, vigorous imagination, fondness for beauty, when applied to literature yielded a product which has remained unexcelled through the

ages. Aristotle, at the close of the creative epoch of Greek life, looked at the literary product of his race and recorded the principles which had made for perfection. This first literary lawmaker in the "Poetics" gave to makers of literature the doctrine of art—a work of art is a likeness of the original, or a reproduction as it appears to the individual, or an expression of the universal element in human life, or an idealized representation of human life.

Latin literature followed the classic tradition established by the Greeks. Horace, the great Latin satirist, added the principle that literature was "to instruct and to delight." Longinus (lon ji nus) in the third century, evolved the principle of sublimity "to lift one out of oneself."

The classic pattern of literature lay hidden during the Dark Ages. Early Christian influence in Europe stifled any freedom of expression with its "other worldliness" and its censorial attitude. Medieval Europe recorded its romance in ballad and story through its troubadors and minstrels. Then came the re-discovery of the Greek and Latin classics. The invention of printing, the Reformation, the discovery of the New World marked the passing of the old order of things and ushered in an intellectual new-birth. The great literary product of the Elizabethan Age was the result in England. In France also there was a period of great literary productivity. The French sought to follow slavishly the classic tradition, allowing no liberality. They denounced the Elizabethans; Shakespeare for too much romance, Sir Philip Sydney for claiming for the poet "that he may teach, that he may delight, that he may move," Dryden for his theory that literature was an organic force which develops with the nation and the age. The battle of the chief makers of literature raged for almost a century. Freedom came with a new school of writers, Lessing and Goethe in Germany, Coleridge and Wordsworth in England. Poetry now became "the blossom and the fragrance of all human knowledge, human thoughts, human passions, emotions, language."

The last century produced two great literary guides, Matthew Arnold and Sainte-Beuve (sant buv). Matthew Arnold, the English poet and critic, wrote that "Poetry is a criticism of life.—The true end of art, and of poetry especially is, like religion to strengthen and uphold the heart with high aspirations and consolations." Sainte-Beuve, the greatest of French critics, claimed that a true classic "enriches the human mind, discovers some great truth, reveals some eternal passion—in no matter what literary form only provided it be broad and great, refined and sensible, sane and beautiful in itself." So spoke Homer to the human race as he told an epic story, so also did Sophocles in dramas revealing the victoriousness of life, so also did Shakespeare in the delineation of human character.

As a revolt against the moral values of literature supported by the writings and teachings of the great critics, Arnold and Sainte-Beuve, there arose a new claim, that of "Art for Art's Sake." This conflict continues. Today a comparatively new literary form is creating much consternation with its growing pains, fiction, that form into which experience is cast by means of the imagination. The present age is a "Battle of Books." Commercialism and fashion are the literary rulers. It is a new age, the industrial age. Life has new materials, wealth, luxury, and power with hunger, injustice, and reaction stalking alongside. The

makers of literature in the present age have difficult tasks. What to the man of today will be heroic, what beautiful, what moral? Fiction, in the throes of the struggle with commercialism, is in the refining stage. Less hampered than the fiction makers, the poets are singing bravely and well. Through revolt and struggle a new humanism is molding literature, a democratic humanism.

For obvious reasons the ordinary reader needs guidance. Literary counsel is not far to seek, and there is an abundance of it. Fashion and counsel should not be confused. Counsel follows the traditional path, the way of the makers of great books; fashion follows the path of popularity. Emerson in discussing the value of literary counsel states: "Nothing is more important for the reader who loves literature than to become intimately acquainted with its great makers; for they alone can guide him in his judgments, can teach him to distinguish merit, and can enable him to estimate literary values for himself."

To be wise in the ways of the makers of literature "helps the ear to listen when the horns of Elfland blow."

The Enjoyment of Literature.

THE world of the reader is a wonderful world. He can sail the seas with Ulysses, explore the depths and the highest heaven with Dante, listen to the sweet songs of Sappho and Shelley, learn wisdom from Socrates and Emerson, and laugh with Sam Weller and Tom Sawyer. The reader's friends, as his adventures, are legion. From all ages and climes they gather at his bidding; Joseph the dreamer, Andromache, Hamlet, Dr. Johnson and Bozzy will be among them.

"Books of Power," "Best Sellers of the Ages," "Much Loved Books" are some of the names given to the great masterpieces of Literature. It has been said that one who has read the Hebrew prophets, the Greek dramatists, and Shakespeare has a view of the greatness of life necessary for true enjoyment.

"Dreams, books, are each a world; and books we know
Are a substantial world, pure and good,
Round these, with tendrils strong as flesh and blood
Our pastime and our happiness will grow."

—*Wordsworth.*

Sohrab and Rustum—Matthew Arnold.

The Poet's Way.

THE source of a poet's inspiration has been explained in many ways; to Wordsworth, it was the "spirit of the universe," to Emerson it was "the oversoul," to "AE" it was "the King in His beauty," to Milton it was "God." As the poet gazes on life he finds the hidden message that is waiting its spiritual expression. Many of the great masters of literature have used the classic pattern to carry their inspiration to mankind.

The Poet. Matthew Arnold.

SINCE the Golden Age of Greece there has been no sincerer admirer and student of the classic tradition than the English poet, Matthew Arnold. His activity as a poet belongs to the earlier part of his life. In addition to "Sohrab and Rustum" his best poetical works include a beautiful version of the medieval legend of "Tristram and Iseult" and "Rugby Chapel," a tribute to his father, the renowned headmaster of Rugby. In 1851 he became the government inspector of schools in Great Britain, which position he held for thirty-five years. In later

life he became a leading apostle of culture, through the lectures and essays embodying his ideals. Because of the nature and quality of his writings, Matthew Arnold holds a high place among the great masters of literature.

The Poem.

"SOHRAB AND RUSTUM" is a noble poem. With a sustained grandeur of style, a simplicity of language, and a wealth of graphic detail the author tells a poignantly tragic story. From the echoes of the mist-land of ancient Persia came the story. The poet Firdusi (fēr dou'sē) (born 935 A. D.) recorded the story as part of the epic poem "Shah Namer" (shah na ma), the Persian "Book of Kings." Firdusi was commanded by his king to gather the chronicles of Persia from the earliest heroic times, 3600 B. C., and weave them into a poem so that:

"No tide
Shall wash away what men
Unborn shall read o'er ocean wide."

Arnold took from the poem the tragic story of the great national hero, Rustum (rŭs'tŭm), who unwittingly slays his own son, Sohrab. Love of family is the human note in the story. Sohrab seeks to be worthy of his renowned father; Rustum longs for a valiant warrior son. Over the story hangs the mist of Oriental thought; "Fate always gets where it will."

The land of the Persians is being overrun by the Tartars, and in "the carnage wide blood flowed like water." In their great distress the Persians implored their great leader, Zal, the greatest warrior the world had ever known, to come to their aid. The ancient warrior sent his son, Rustum, to fight in his stead. Rustum had just taken as his bride the beautiful princess, Tamineh (tä mĭn'ah). Rustum went when called by his father to fight for his king. In due time the lovely Tamineh gave birth to a beautiful boy whom she called Sohrab (sunshine), but fearing lest Rustum should take him away and train him as a warrior, she sent word to him that she had given birth to a daughter. Rustum was kept so busy with the wars that he never once visited his wife while his son was growing up.

For a long time Tamineh jealously guarded the secret of Sohrab's birth. But when she could no longer keep him from going forth to battle, she told him her story:

'Listen, my child, and you shall hear
Of the wondrous love of a maiden dear
For a mighty warrior, the pride of his day
Who loved, and married, and rode away,
For this is the romance of Rustum."
—*"Shah Nameh."*

The lad, who had always cherished a romantic admiration for Rustum, was overjoyed to learn of his origin. Sohrab joined Afrasiab, the chief of the Tartars, to further a plan to overthrow the Persian king and to place Rustum on the throne. The war raged on giving the young warrior many adventures.

Sohrab, anxious for an opportunity to distinguish himself, challenged the Persians to a single combat:

"Come then, hear now, and grant me what I ask.
Let the two armies rest today; but I
Will challenge forth the bravest Persian lords
To meet me, man to man; if I prevail,
Rustum will surely hear it; if I fall—
Old man, the dead need no one, claim no kin.

Dim is the rumor of a common fight,
Where host meets host, and many names are sunk;
But of a single combat fame speaks clear."

Peran-Wisa, the old Tartar general, pleaded with the restless youth:

"But, if this one desire indeed rules all,
To seek out Rustum—seek him not through fight!
Seek him in peace, and carry to his arms
O Sohrab, carry an unwounded son!"

The pleading was in vain, so Peran Wisa took the challenge to the Persian camp.

None of the Persians would volunteer to meet Sohrab, so they appealed to Rustum. At first he refused to be moved by Sohrab's vaunts. Later, however, he is moved to action, and agrees to fight unknown and in plain arms. Sohrab came forth, came seeking Rustum. The old warrior wondered as he eyed the adventurous youth:

"Who was he
For very young he seemed, tenderly reared
Like some young cypress, tall, and dark, and straight,
Which in a queen's secluded garden throws
Its slight dark shadow on the moonlit turf,
By midnight, to a bubbling fountain's sound—
So slender Sohrab seemed, so softly reared.
And a deep pity entered Rustum's soul
As he beheld him coming; . . . .
'O Sohrab, wherefore wilt thou rush on death?
Be governed; quit the Tartar host, and come
To Iran, and be as my son to me,
And fight beneath my banner till I die!
There are no youths in Iran brave as thou.
So he spake, mildly;' "

Sohrab was strangely moved, and, running to meet him, begged to know his name, for he had premonition that this was Rustum. Notwithstanding Sohrab's eager inquiries, Rustum refused to divulge his name:

"And then he turned and sternly spake aloud—
'Rise! wherefore dost thou vainly question thus
Of Rustum? I am here whom thou hast called
By challenge forth; make good thy vaunt or yield!
Is it with Rustum only thou wouldst fight?' "

For three consecutive days father and son fought. Several times the son proposed that they sheathe their swords, for his heart continued to be attracted to his opponent, who, fighting down similar emotions, always taunted his antagonist into renewing the fight. On the fifth day Rustum, forgetting everything in the excitement of the moment, met his foe with his usual war cry, "Rustum, Rustum." Sohrab, hearing the shout, stood bewildered, and instead of meeting the onslaught, he sank beneath his father's blow:

"For that beloved name unnerved my arm,—
That name, and something, I confess, in thee,
Which troubles all my heart, and made my shield
Fall; and thy spear transfixed an unarmed foe.
The mighty Rustum shall avenge my death!

My father, whom I seek through
all the world,
He shall avenge my death, and pun-
ish thee!"

On hearing these words, Rustum anxiously demanded explanations, only to learn that he had mortally wounded his own son. The father would gladly have died with his son in his anguish but Sohrab pleaded:

"Desire not that, my father! thou
must live.
For some are born to do great deed,
and live,
As some are born to be obscured,
and die."

And

"Awe fell on both the hosts,
When they saw Rustum's grief."

The poem is more than an episode, it is a perfect illustration of what Matthew Arnold meant by his claim that literature "is a criticism of life."

Suggestions for Study

A. Materials.
   1. The Story of the World's Literature, Chapters 1-3 ..... Macy
   2. The Outline of Literature ..... Drinkwater
   3. What Literature Can Do for Me .....Smith
   4. The Appreciation of Literature .....Woodberry
   5. Sohrab and Rustum..Arnold

B. Program.
   1. Music.
      Poems set to music—The poems of Robert Burns.
   2. Discussion.
      a. The Making of Books.
      b. The Making of Literature.
   3. Reading.
      a. Passages from "Sohrab and Rustum."
      b. Lines 515-890 to conclude the narrative.

C. Method.

The lesson is planned as an introductory lesson for the entire course. It is necessary that the argument be given careful consideration. The aim of the lesson is the appreciation of literature.

Social Service

(Fourth Week in October)

FACTS ON PHYSICAL GROWTH

LESSON X

Knowledge plus a will to use knowledge in doing one's work gives one added power. Effective child care is dependent on the growth results of what is done for children. This lesson has two aims:

1. To develop a desire on the part of parents to use knowledge about the physical growth of children in planning their clothes, recreation, education, daily work, and other activities.

2. To give facts to be learned and used by the class members.

Suggestions for Procedure:

Assign the reading guide for careful home study. This will achieve the first aim and point out how the information given in the supplementary material has immediate value to parents and teachers.

Assign for topical study, analysis and report the following items from the report of White House Conference 1930. Take time in class to have these reports given.

Relation of physical growth to poverty, pp. 143-146.

Relation of physical growth to the school plant, p. 169.

School lunch, p. 174.

Discuss in class the facts given in the supplementary material and encourage class members to memorize them as far as possible.

Reading guide: Growth, pp. 8-15. On page 15 it is made quite emphatic that bodily growth is essential for all development—mental and social.

The material on pages 8-15 is designed to do three things for the reader: first, to make clear the difference between the absence of sickness and a condition of health and natural growth; second, to call attention to the facts regarding the rhythmic periods of rate of growth; third, to urge the application of present knowledge of caring for children's physical welfare to the things we actually do.

Problem 1. Is it justifiable to place the responsibility for children's ill-health on heredity or on parents' care? p. 8.

Problem 2. Note carefully the new definition of "Healthy growth." p. 12.

Problem 3. Make a list of the specific items listed on pages 8, 9, 13. Go to class prepared to review lessons studied in previous years on the proper care of children in respect to each of these items.

Problem 4. Be sure that you see clearly the significance of the distinction between growth in size and growth as development or maturing of functions.

Problem 5. Work out the author's belief on the relations of heredity to physical health and growth.

Problem 6. Write out a list of the growth characteristics of the ages 0-5, 6-10, 11-15. Indicate the differences between girls and boys. What educational and social problems are indicated as related to these growth periods?

Problem 7. Make similar lists of the special rhythmic and other facts about growth as given on page 11.

The problems on page 13-14 are worth working out by each individual class member.

Supplementary material: Information of value in adjusting child care to the status of physical growth.

TABLE I. MEAN HEIGHTS, WEIGHTS

Obtained by United States Public Health Service (1), and Bird T. Baldwn (2). (From United States Public Health Reports, vol. 37, no. 20 (May 19, 1922), p. 1194.)

Age at Nearest	Height (inches)				Weight (pounds)			
	Boys		Girls		Boys		Girls	
Birthday	1	2	1	2	1	2	1	2
6	45.4	45.4	44.8	44.3	47.5	45.2	45.5	42.6
7	46.8	47.8	46.6	46.8	50.4	50.6	48.3	48.0
8	48.6	49.8	48.5	49.1	54.5	55.3	52.4	53.8
9	50.7	51.5	50.5	51.1	59.6	60.7	58.0	59.7
10	52.6	53.5	52.5	53.1	65.2	67.2	64.0	67.2
11	54.2	55.3	54.5	55.3	71.1	73.1	70.3	74.1
12	56.2	56.9	57.0	57.6	78.0	77.7	79.7	83.9
13	58.0	59.3	59.3	60.1	85.1	88.4	89.7	96.2
14	60.3	61.8	61.1	61.8	95.4	98.3	99.4	107.2
15	62.9	64.1	62.5	62.7	108.4	109.4	107.6	115.5
16	64.6	66.7	63.3	63.6	116.7	120.6	113.6	120.6

This table is valuable because it shows in actual pounds and inches the average growth rate. The differences in size of girls and boys is clearly shown.

TABLE II. PERCENTAGE RATE OF INCREASE IN HEIGHT AND WEIGHT

Data from United States Public Health Reports, vol. 37, no. 20 (May, 1922), p. 1191 (1), and Baldwin, Bird T.: Physical Growth of Children from Birth to Maturity, p. 157 (2).)

Age Period	Height (percent)				Weight (percent)			
	Boys		Girls		Boys		Girls	
	1	2	1	2	1	2	1	2
6-7	4.0		4.1		6.1		6.2	
7-8	3.9	3.4	3.9	3.4	8.1	7.9	8.5	7.2
8-9	3.9	3.9	4.4	4.0	9.4	11.3	10.7	13.6
9-10	3.8	3.6	3.8	4.9	9.4	8.7	10.3	13.1
10-11	3.1	3.5	3.9	3.7	9.0	9.0	9.8	9.3
11-12	3.4	3.2	5.2	3.5	9.7	8.8	13.4	10.5
12-13	3.4	4.2	4.2	4.2	9.1	12.7	12.5	15.0
13-14	4.0	3.3	2.9	2.8	12.1	11.1	10.8	10.1
14-15	4.7	3.3	2.0	2.8	13.6	12.0	8.2	11.0
15-16	3.0	3.1	1.5	1.1	7.7	10.2	5.6	3.7
16-17		2.1		0.1		7.5		0.5
Average		3.48		3.40		9.92		9.40

The relatively slow rate of growth at about six, the very rapid rate preceding adolescence are clearly shown. The sex differences to be expected are indicated. The tables are to be used for reference. No single child will be expected to show the exact height and weight shown on the table but his progress will correspond somewhat closely to that shown in the tables. Special parental care must be taken during periods of rapid growth. Unnecessary worry and forced feeding and other attentions are to be avoided during the periods of relatively slow growth.

(Tables from the Hygiene of the School Child—by Terman and Almack).

3. Much use has been made of height-weight tables in recent years in order to check the growth of individual children. These tables have very little value because of the many factors which enter into the height and weight of the child. On this point Terman and Almack say:

"The growth status of the individual can never be evaluated by a table of norms computed from the growth averages. Each individual is a law unto himself. A school child may be several inches shorter and many pounds lighter than the average for children of his age, race, and sex, while fully reaching the standard which nature set for him. Nor can we set any limits above and below which abnormality is reliably indicated in the individual child. Measurements of size can give little clue to the normality of the processes within."—(*Hygiene of the School Child, p.* 24).

It is much more important that growth be continuous. Children shouldn't stop growing. This point is admirably emphasized in a recent article by Turner, Lytle and Winnemore entitled "Intermittency in Growth as an Index of Health Status" and published in American Journal of Public Health, May, 1932, pages 455-464.

The article stresses the fallacy of serious attention to the height and weight tables and defines intermittency of growth as showing no gain for periods of three months.

It compares ninety-five children showing intermittent growth with one hundred children showing grad-

ual growth. The mental, social, and economic conditions of the groups were quite comparable. Special studies of the health habit as shown by inadequate protein, low vitamin intake, inadequate sleep, inadequate liquid, deficient roughage, were made. The sickness record and number of defects were investigated. The results showed that intermittency of growth is an index pointing to problems. The authors give the following summary:

"Children who have failed to gain for a three-month period reflect appreciably poorer health habits and definitely lower health status than those who gained regularly. Nearly three times as many in the former group (33.12) have two or more important unhygienic habits; serious physical defects are nearly three times as numerous among them (44.16); nearly twice as many (27.14) have such defects; illness is nearly twice as common (12.5). The number of children defective in two or all three of these respects is four times as great (34.8).

Intermittency in gaining weight does not draw a sharp line between the children who seem to need attention and those who do not; but it is more commonly accompanied by departure from normal health than is regular growth. (Obese children usually gain regularly and too rapidly. This summary is not applicable to them.)"

4. Anatomical age has become very significant in recent years in planning the social and educational programs of children. Children who are large physically are not capable of doing the same things that older children of the same weight and height can do. Most learning is dependent on some form of physical activity. The degree of maturity can be somewhat estimated by the interests manifested by the child. It is a common remark heard that this boy is big but is a baby in his actions. The coordination of all of the elements of maturity should be considered. There are three definite developments that indicate problems of anatomical maturity that can be observed or measured. These are (1) dentition, (2) the ossification of the wrist bones, (3) the maturing of the reproductive functions at puberty. If these processes are unduly delayed or occur irregularly the orderly process of physical development is being interrupted and the child should receive attention. On this point Curti says:
(*Curti: Child Psychology*) *Lon.*
General Bodily Growth:

"Common measures of anatomical age are dentition, ossification of the wrist bones, and pubescence, and these are held to be considerably more important as indications of rate of physical growth than height and weight, which are rougher measures apparently considerably more influenced by fluctuations in nutrition and general health."

The author points out that individual differences in stages of dentition sometimes represent four chronological years.

The range in anatomical maturity as measured by the ossification of the wrist bones of children the same chronological age is as great as six years. The onset of pubescence or the maturity of the reproduction organs the range is as great as six years in chronological age.

"When we consider that these three different measures of anatomical age all correspond closely in a given child to each other and to general bodily development, it becomes at once apparent that a knowledge of the stage of anatomical development of a particular child is very import-

ant for any one who wishes to understand his moods and feelings, as well as his overt behavior." (p. 81.)

Girls develop anatomically more rapidly than boys from infancy leading to the earlier pubescence so commonly noticed but the wide variations within the sexes makes it unsafe to assume that any one girl is more mature than any one boy the same age.

5. Some facts indicated in recent study of children:
   a. The rate of growth in early childhood is indicative of later growth. If the child is taller than average when young he will probably be taller when grown.
   b. The mortality rate is lowest among children at adolescence but the susceptibility to disease is very high.
   c. In general the physical development is greater in brighter children but height and weight are not significant indexes to brightness.
   d. Delayed puberty generally results in a shorter period of rapid growth and a corresponding loss in development.
   e. Children raised in less favorable economic and social conditions are smaller than children raised under more favorable conditions. There is grave danger to the physical well-being of children in economic crises. Late puberty is one of these undesirable results.
   f. There are many physiological differences between adults and children that should be known by parents. The following are some interesting items. Listed by Terman and Almack:

The white corpuscles in the blood have less germicidal power so that children should be protected from exposure to children's diseases as long as possible. For example, measles is fatal in five times as many cases in the first year as in the next four years.

The child's heart is smaller compared to the body and the arteries. The dangers of overworking children physically are very real.

The digestive system and process are different throughout and are more dependent on proper and sufficient food, proper exercise and fresh air.

Lung capacity grows with height and weight. Girls need greater attention than boys in securing proper breathing habits.

The muscular system is a smaller percentage of the body in the child. Voluntary control of the muscles develops first in the fundamental muscles and later in the accessory muscles. Fine delicate movements should not be required in early childhood. School progress needs careful scrutiny to see that they do not neglect the large muscle activity and over-stress writing and other movements of the accessory muscles. The various muscles do not grow at the same rate and strength does not parallel accuracy and speed.

The bones ossify slowly so that deformity is possible throughout childhood.

"Most expressive is the lack of permanency in the form, structures, and functions of the child's organs. From first to last, developmental changes are more important than those of mere growth: It is unsafe, a priori, to infer that anything which is safe or beneficial for the adult is hygienic for the child." (Terman and Almack: The Hygiene of the School Child, p. 65.)

Theology and Testimony

(First Week in November)

The Law of Consecration

1. *Activity Versus Inactivity.* The Savior's statement to the effect that it is more blessed to give than to receive is well exemplified in his parable of the talents. The circumstances are briefly these: A man traveling in a far country called his servants together and gave them his goods according to their several abilities. To one of his servants the man gave five talents, to another two, and to another one. Straightway the servant who had received five talents traded with the same and made five other talents. So likewise the servant who had received two talents gained other two. But the servant who received one talent buried it in the earth for fear of losing it. Later when the man reckoned with his servants, the one who had received five talents came and brought other five; similarly the one who had received two came and brought other two. But he who had received one came with it alone, explaining that he was fearful of losing it and had buried it in the earth.

2. It is interesting to note that to those who, through their industry and intelligence, had developed their talents, the man gave more, but from the one who had indolently sought to preserve his gift, the man took away that which he had. Now, the same basic principle applies in practically all human affairs; intelligent effort is followed by increased efficiency, and indolence, by decline and atrophy. This capacity to progress by means of intelligent effort is one of Diety's choicest gifts to man. Without it, progression would be impossible; with it, attainment is unlimited. From infancy to old age most of man's improvements, aside from involuntary changes, are the result of directed effort. We learn, for example, to sing by singing, to swim by swimming, to write by writing, to think by thinking, to do good by doing good. So far as known, this is the prime, and almost sole, means by which man can go forward. It is possibly transcended by no other gift. It is designated by Deity for man's progress and eventual mastery.

3. So jealous, however, is Deity of this gift that whenever it ceases to be used, the benefits derived from it are quickly withdrawn. It is commonplace, for example, for a musician to decline to perform on the ground that he has not practiced during the last few days and therefore is not at his best. Even a race horse would not be permitted by its owner to enter a contest if it had been out of training for several days. Football coaches are well aware of the effect upon their teams of long periods of inactivity. So it is practically everywhere: decline quickly follows discontinuance of activity.

4. *Giving and Receiving.* From the foregoing it is not difficult to understand why it is more blessed to give than to receive. The giver must be active, and, accordingly, he grows. Receiving, however, is passive, and hence is usually followed by decline. This latter condition is well illustrated in much of the relief work made necessary by the recent depression. There is something about the repeated receiving of help that seems to strike at the independence and strength of the receiver. It is now generally believed that there are few

more effective means of pauperizing people than the continued giving of relief without requiring compensating effort.

5. This is true not only of social problems, but of many others, notably educational. Just as there are beggars who sit by the highway of life and ask for alms, just so there are beggars in schools and colleges who make no serious effort to secure things for themselves, but rely principally upon the help of others. It is needless to say that the student who has not experienced the thrill that comes from the self-mastery of a problem has not yet really started on the roadway of success. Students who master problems for themselves and give to others are invariably strong, while those who habitually receive are weak and flabby. Strength comes from self-effort; weakness follows inactivity and indolence. This is a law of God.

6. *Devotion and Success.* It is scarcely necessary to state that the heights to which an individual attains are governed by the degree and duration of his devotion. The college man, for example, whose energies are scattered cannot hope for the success attained by another of single thought and action. Half-hearted devotion cannot result in more than partial success. It would not be difficult to state what the outcome of President Abraham Lincoln's administration would have been if his interest had been divided or his allegiance incomplete. Lack of genuine devotion at any critical stage of his administration would have been fatal to his objective, namely the preservation of the American Union. But his loyalty knew no limits and his success was accordingly complete. He both lived and died for his people.

7. Similarly it would not be difficult to imagine what the outcome would have been if Joseph Smith had failed to give full allegiance to the cause of God. But from the day of his vision at Palmyra to the tragedy at Carthage, he devoted his entire strength to the fulfillment of the responsibilities which God had placed upon him. His consecration was complete. In this connection it is well for the student to ponder the word of the Lord relating to the achievements of all of his children, namely: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated: And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20, 21.) The degree of one's success, therefore, is dependent upon the degree of one's devotion. Complete devotion is requisite to complete success.

8. *The Law of Consecration.* Deity is the father of all men. Relative to his love for his children, he says: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Again, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) In return for these transcendent blessings he requires that the saints shall render him full and complete allegiance—that they shall consecrate themselves, their time, their talents, and everything that they have or may have to the Church of Jesus Christ of Latter-day Saints, for the building up of the kingdom of God upon the earth and the establishment of Zion. It is not enough, therefore, merely to be a member of the Church or to attend to one's duties when convenience or inclina-

tion permits. Neither is it enough for a member of the Church to accept only those principles that make especial appeal and reject those which may not. On the contrary, the Lord requires the full allegiance of his people; he expects them to do their duties at all times and to become wholeheartedly converted to every principle of revealed religion. There is no middle ground for the Latter-day Saint. Religion to him is infinitely the most important matter in the world; all other worthwhile things are merely secondary. His consecration to God must be complete.

9. *The United Order.* As early as January 2, 1831, scarcely one year after the Church was organized, the Lord promised the saints that when they assembled in Ohio he would give unto them his "law." (Doc. and Cov. 38:32.) Pursuant to this promise, on the ninth day of February, 1831, a very few days after the Prophet's first arrival at Kirtland, the Lord gave a revelation which may well be regarded as the moral law of the Church. (Doc. and Cov. 42.) Among many other important matters, the revelation directs that the saints shall impart of their material wealth for the support of the poor, and that thereafter every man shall be held accountable unto the Lord, "a steward over his own property, * * * as much as is sufficient for himself and family." After this, "If there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants." (Doc. and Cov. 42:33.) Later the Lord further said: "This is a law unto every man that cometh unto this land Zion to receive an inheritance; and he shall do with his moneys according as the law directs." (Doc. and Cov. 58:36.)

10. It was not intended by the law of consecration that properties should be held in common, but rather that men should be equal in their holdings according to their various needs. This is made clear in the following statement: "Let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs." Moreover, "Give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the church, until he transgresses and is not accounted worthy by the voice of the church." (Doc. and Cov. 51:3, 4.)

11. Furthermore, this law did not intend that idlers should be kept by those who are willing to work, as witness the following: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Doc. and Cov. 42:42.) Again, "Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (Doc. and Cov. 75:29.)

12. Although the United Order was intended to be a permanent measure (Doc. and Cov. 82:20.) yet because of weakness and insufficient faith on the part of many of the saints it was temporarily withdrawn. This occurred June 22, 1834, while the Prophet, with Zion's Camp, was temporarily resting at Fishing River, Missouri. By mob violence, the

saints had been forced to leave Jackson County and had taken refuge chiefly in the nearby counties on the north side of the river. At this time the Lord declared through revelation that "Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. * * * My people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." (Doc. and Cov. 105:2-6.) This occurred only slightly more than four years after the Church was organized.

13. *The Law of Tithing.* Shortly after the Prophet's return to Kirtland, he and Oliver Cowdery entered into a signed covenant with the Lord, November 29, 1834, to give one-tenth of their income to the Church for the benefit of the poor or for whatever other purpose the Lord should command. (*History of the Church,* Vol. 2, p. 175.) Nearly four years later, after the saints had abandoned Kirtland and were gathering at Far West and vicinity, the Prophet offered a fervent prayer unto the Lord for further information concerning the law of tithing. Here are his words: "O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a tithing." (*History of the Church,* Vol. 3, p. 44.) In reply the Prophet received the revelation on tithing. (Doc. and Cov. Section 119.) The term "tithing" had been used in several of the revelations prior to this time (See 64:23; 85:3; 97:11,) but evidently as synonymous with "contribution" or "free-will offering." The law of tithing may properly be regarded as a "school master" to bring the Latter-day Saints to an understanding and acceptance of the higher law. It is apparent without explanation that those who do not comply with the lesser law will not be able to abide the greater.

14. *General Consecration.* Let it be repeated that the law of consecration requires that we shall dedicate ourselves, our time, our talents, and everything that we have or may have, to the Church of the Living God. It is not enough, therefore, that we pay our tithing or offer relief to the poor; we must dedicate our time and talents as well as our property to the cause of God. While at present it is not expected of the Latter-day Saints that they shall devote their entire time to the duties of Church Office or give of all their possssions, yet it is expected that they will give in part, as the Lord has directed, and be ready on all occasions to contribute of their time and their talents as opportunity affords. Individuals who wait to be commanded in all things have been aptly described as "slothful servants." Latter-day Saints should ever be watchful for opportunities to do good. This, indeed, should be the objective for which they live and work and die.

Suggestions for Discussion and Review

1. Show that spiritual growth is necessarily limited to those who are intelligently active.

2. Why in your judgment does the continuous receipt of unearned help tend to weaken the receiver?

3. Why do half-hearted people invariably fail?

4. What does the law of consecration include? Try to enumerate a score of things.

5. In what respects would the United Order be difficult for you to live?

6. Why will it be impossible for those who neglect the law of tithing to enter the United Order?

Teachers' Topic

GRATITUDE

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Colossians 3:15-17.

"Gratitude is an emotional attitude felt and expressed only by noble souls; it may have an element of pain, because misfortune places them under the stern necessity of accepting favors; and an element of pleasure, because of the thought that there are others in this world who, though fortunate themselves, can sympathize with the misery of others.

"The majority of the people are too slow in expressing gratitude for favors received. They are willing to accept benefits as if they had a right to them, and they immediately forget the giver.

"Ingratitude is certainly not a product of the better side of our nature. If gratitude is due from man to man, how much more from man to his Maker? Every blessing we have is the gift of God. Our hearts should ever be thankful, for there is a faith that all may possess, which assures us our lives are well ordered and protected."

Gratitude is a virtue too much neglected, and there is ample need of developing a more grateful attitude toward God and toward each other.

To express our appreciation will often inspire a person to do good, and live a better life, while failing to manifest gratitude may cause discouragement and failure.

How may we show our gratitude toward God? By striving earnestly to do his will and keeping his commandments.

We should have an attitude of gratefulness toward our fellowmen because of the many acts of service rendered for our blessings.

"Sweet is the breath of vernal shower,
The bee's collected treasures sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude."
Gray. Ode for Music 1:61.

Literature

(Third Week in November)

LIFE AND LITERATURE

THE GIFTS OF THE GREEKS TO THE WORLD

"Give me beauty in the inward soul; and may the outward and the inward man be at one."

—Socrates.

Mankind throughout the ages has been engaged upon a high adventure, to bring into perfect harmony the demands of the body, of the mind, and of the spirit.

The story of Man's adventure is the story of how he learned to live

in his world. The Hebrews stand supreme among man's teachers as he has sought to understand the yearnings of the spirit; the Greeks are the great teachers who have taught him to satisfy the questionings of the mind. The greatness of the Greeks was not in what they did but in their spirit. The Greek spirit, their ideals, the love of Freedom, the love of Truth, the love of Beauty, are the imperishable gifts they have given to the World.

The Greek Spirit.

Forty centuries ago (2000 B. C.) a little band of Aryans, originally from the plains of Thibet, migrated to the Greek peninsula. Their new home was a beautiful one, a land of sea and mountains. The Hellenes, as they called themselves, came to a land of vanished glory, the work of a people that had built palaces, theatres, fortifications, all bearing the touch of art and culture. Today the secret of Crete, the chief city of this ancient civilization, lies hidden under mounds of earth and a great library of clay records still waiting to be read. After a thousand years the Greeks had mastered the Aegean Sea with their swift ships. This period of great adventure with many heroes was the Heroic Age.

The Heroic Age.

During the Heroic Age the Greeks lived very near to the gods of their own creating: Zeus, the father of gods and men, Hera, his wife, Poseidon, the god of the sea, Athena. the warrior goddess, Apollo, the god of light, Artemis, goddess of the moon, Hermes, the messenger of the gods. The Greek gods were human in form and wants, yet were immortal—they were glorified men. To the early Greek his Religion was an interpretation of his world, external and internal. From generation to generation the tales of heroes and gods were carried by bards. At last came a great poet, Homer, who recorded the great traditions in the greatest of all epic poems, the Iliad and the Odyssey.

An ancient tradition told the story of how Helen, the beautiful wife of Menelaus, King of Sparta, had been carried off by Paris, son of King Priam of Troy, and of how the Greeks collected a mighty army under Agamemnon, King of Argos, and his brother, Menelaus, and sailed for Troy to bring back the lost Helen. For ten years they beseiged Troy during which time many heroic deeds were performed. The gods and goddesses themselves came down from Mt. Olympus, their home, and took sides, some helping the Trojans and some the Greeks. Glorious Hector, the Trojan, was slain by Achilles, the Greek. At length Troy was taken, and the Greek heroes returned home. The homeward journey was fraught with many dangers and hardships. The wise Odysseus, especially, had many strange adventures before he reached home. Until the beginning of the nineteenth century no one had taken the events as told by Homer seriously. A German, Schleimann, believed the tales of Troy were true. He went to the place where he believed Troy had once stood and began to dig. His discoveries sent a thrill of excitement through the world. He found Troy; he found also the tomb of Agamemnon. Homer had written about what was really true of the early life of his people as he recorded the tales of the shadowy, misty period of Greek life, the Age of the Heroes.

The Greeks emerged from a primitive people to a race of human beings

living a beautiful and human life. This age, the Attic Age, was the age of culture. The builders of the age were the thinkers and the artists:

> "Greece and her foundations are
> Built below the tide of war
> Based on the crystalline sea
> Of thought and its serenity."

To know what power inspired the imaginations of their philosophers, the thoughts of their politicians, the hands of their sculptors, and the lips of their writers is to understand the genius of the Greeks. Scholars of many centuries have deliberated long to determine the nature of the genius which gave such rare gifts to mankind. Was it their passion for beauty, their passion for truth, their power to see life, all of life, or their humanism? Xenaphon's answer "It is not in beauty of stature, of strength, or of thought that they are superior, but in ambition that fires them to noble achievement." It is said in beautiful simplicity by Tennyson as the hero Ulysses reveals the secret of the spirit of his race: "To strive, to seek, to find, and not to yield."

The Greeks loved truth; they tried to see all things straight "with an unclouded clearness of mind." They had no guiding tradition as had the Hebrew. Religion was not the same thing for Homer or Socrates as for Moses and Isaiah. The Greek said of his gods "they are"; while to the Hebrew, Jehovah said "I am." The Greek sought Truth; "To bear all naked truths, and to envisage circumstance, all calm." Perhaps the greatest Greek searcher for truth was Socrates. This great teacher sought virtue for its own sake and set forth the principles of ethical life. Plato, the chief disciple of Socrates, in dialog form recorded the teachings of his master as well as his own thinking. Aristotle later became the master of Greek thinking. His ideas became the basis of scientific and scholastic thought. His writings were the text books of the Middle Ages.

This note of directness with its truth and humanism molded the literature of the Greeks. As they looked upon life Man became "the measure of all things." They saw things as they were without fancy or romance. They recorded life "not as a spectacle, not as a vision of beauty, but as life." Life was its own Paradise, and happiness came through health, beauty, strength, fame, honor, good fortune, and virtue. So Homer with simple grandeur wrote of the affairs of life, war, peace, home life, adventure; Aeschylus with titanic force wrote of the forces of good and evil in the world; Sophocles with dramatic intensity portrayed human passions and emotion; Euripides with merciless insight revealed moral values; Sappho sang sweetly of the individual—his hopes, dreams, longings, and moods. It was a reasonable view of life due to what Goethe called truthfulness that made Greek philosophy and literature immortal, "Spreading a relic wealth richer than golden mines" through the ages.

The Greeks loved beauty, especially the Athenians of the fifth century B. C. To the Greek, beauty meant perfection in all that he did. To him "beauty" was the same as "goodness", and ugliness was evil. Beauty meant control and harmony, the absence of excess and exaggeration. This understanding of beauty touched all phases of Greek life. Art was the outward expression of this ideal. Art is something that is done. In the narrow sense, art is the outward sign of the spirit of a nation expressed in painting, in stone, and in marble. The Greeks believed that the forms of art are as many and varied as are

the interests of every day life. Except for the vase-paintings, Greek painting has almost disappeared, but the achievements of the Greeks in architecture and sculpture are among the greatest of the world. It seemed as if the Greek love of beauty ran through the whole of their lives as a ferment marking everything they built, statues, buildings, or poems. In mere beauty their literature has never been excelled.

The Greeks lived at a time when much was done for the first time. To all of life they brought the spirit of Youth, of Joy in creation, and Patience in achieving. To appreciate fully the Greeks there are several scenes of Greek life we can recreate. First, the Acropolis, the ancent citadel of Athens, upon which eminence stood the Parthenon, the most beautiful Greek temple. This greatest product of the Greek ideal of beauty was created by Ictinus, the architect, and Pheidias, the sculptor. It was surrounded by forty-six great pillars. The carvings symbolized the history of the Greek spirit, national and religious. It was the very soul of Athens. Before the temple stood the statue of Athena, a great figure of gold and ivory nearly forty feet high, whose calm and queenly beauty personified the best of Greek Ideals. Another scene would be the great theatre of Athens where twenty to thirty thousand Greeks were sitting in the sunshine listening for the first time to the opening words of the great drama "Agamemnon" by Aeschylus. As the tragic story of the great warrior is unfolded, flaming words announce that "Violence is not the parent of justice," that "To conquer beyond life is to perish." to Aeschylus it was always so and ever would be that:

"Man by suffering shall learn
So the heart of him again
Aching with remembered pain,
Bleeds and sleepeth not, until
Wisdom cometh against his will."

Still another scene would be the great Olympic festival, a yearly national event. The Greeks loved athletic contests and competition because they cared so much for physical beauty and grace. The gathering brought contestants and visitors from all over Greece. The contests included footraces, the pentathlon, chariot races, boxing, and wrestling. Beauty, grace, skill, and fleetness were the points of execellence. The honors given to the victors were great; poets wrote odes to them, sculptors made models of them, songs of triumph led them home. Pindar, the poet of the Olympic Games, summed up the feelings of every victor in the words: "He that overcometh, hath, because of the games, a sweet tranquility throughout his life for evermore." Still another scene, was the Greek school where the Athenian boy learned to be a good man and a good citizen. Without the aid of books the boy learned from his teacher to recite the deeds of the heroes of his race, and the words of the wisdom and beauty of the poets and thinkers of his race. Music, art, and gymnastics were part of his training. By asking and answering questions he learned to know virtue. Military training and service completed the education of the Athenian youth.

Although the material structure of the Greek civilization yielded to the foes, internal strife and external enemies, all that was worthwhile was not to die. The Greek spirit lived and became a benefactor to man, teaching him the ways of Truth and Beauty.

An Appreciation of the Greeks

The following selections have been

chosen because they represent the Greek spirit at its best:

The Greek Spirit—"Ulysses"—Alfred Tennyson

The Love of Truth—"The Death of Socrates"—Plato

The Love of Beauty"—Ode on a Grecian Urn"—Keats

Beauty of Expression—Epic—Homer, Lyric—Sappho

Ulysses—Alfred Tennyson

To the Greek no hero was greater than Ulysses; he was their ideal man. Ulysses loved life; he enjoyed life. Homer wrote the story of Ulysses in the "Odyssey," It is the story of a powerful warrior-prince who went to a ten year war, the Trojan war, and helped to win it. On his way home he wandered far by sea and land in an unknown world; his adventures were many and strange. When he reached home on the island of Ithaca he found his home and kingdom besieged by those who thought him dead. In a glorious struggle he sets his home and kingdom in order. Tennyson loved the tale of Ulysses; the poem "Ulysses" is frequently considered Tennyson's greatest poem. The poem takes up the story of Ulysses where Homer leaves off. The great adventurer, his house and kingdom in order, is an idle king. His adventurous spirit cannot rest as a name; he must still "drink life to the lees," he must be a "bringer of new things." Telemachus, his son, can with prudence attend the common offices of the small kingdom. So Ulysses calls his mariners and challenges them to follow him into the unknown world again.—"To sail beyond the sunset."

—"To strive, to seek, to find, and not to yield."

The seriousness and intensity of the poem make it impressive. The greatness, however, lies in the fact that the poet has expressed the essence of the Greek Spirit, to look upon life as a great adventure.

The Death of Socrates—Plato

After two thousand years we can still picture the great teacher, Socrates, surrounded by the youth of Athens. His pupils reverenced him because of his modesty, his truthfulness and his wisdom. He had his own religious faith; he believed in one God and hoped that death was not the end of all things. He was accused of turning the Athenian youth from the faith of their fathers. He was condemned to die. Plato wrote the story of the last days of Socrates in prose more beautifully than poetry.

It was ordained that Socrates should drink hemlock. During his last month in prison he spent much time with his friends. Crito, who was devoted to him, entreated him to escape. The brave teacher refused reminding Crito that all his life he had taught that the greatest misfortune that could befall a man was to do wrong. The last day came; still Socrates conversed with his friends of his hope of going to a place to gain the wisdom he had passionately longed for all his life. The jailor brought in the cup of poison. Holding the cup to his lips Socrates readily and cheerfully drank the poison. "Till then most of us had been able to control our grief fairly well; but when we saw him drinking, and then the poison finished, we could do so no longer. "What are you doing, my friends?" he exclaimed. "I sent away the women chiefly in order that they might not offend in this way; for I have heard that a man should die in silence. So calm yourselves and bear up." "When we heard that we were ashamed, and

we ceased from weeping." Socrates then walked about a little, but soon lay down on the couch, and slowly the numbness crept over him; in a few minutes he was dead.

The Ode on a Grecian Urn—Keats

No one could have been more in sympathy with the artistic spirit of the Greeks than Keats, who loved "the principle of beauty in all things." In the British Museum, Keats had studied Greek art, especially the marble vases with scenes cut in low relief. Deeply impressed with the loveliness of the urn before him, Keats allows his imagination to make the silent figure of the vase take on life and tell a tale of the past. He sees a throng of fleeing maidens (lines 8-10), a sacrificial procession (lines 31-37), following a priest to the altar, a youth piping beneath the trees (lines 13-15), and a bold lover (lines 15-20). These men and women wrought in marble live with a lasting beauty. In artistic perfection and clearness the poem itself is almost Greek. The ode is the highest expression of Keats as it expresses the fundamental belief that beauty was just another name for truth, and that alone is imperishable.

"Beauty is truth, truth beauty:—that is all
Ye know on earth, and all ye need know."

Sappho—Fragments

Sappho, the first woman poet, has been called the greatest woman poet the world has known. Her poems were arranged in nine books but all have disappeared with the exception of a few precious fragments. The poems "are unique both for their wonderful melody and for the intensity of passion which the musical words express." The beauty of the world of nature lies revealed in the two fragments entitled ,'Beauty"—translated by Rossetti:

I

"Like the sweet apple which reddens upon the topmost bough,
A-top on the topmost twig,—which the pluckers forgot somehow,—
Forgot it not, nay, but got it not, for none could get it till now.

II

"Like the wild hyacinth flower which on the hills is found,
Which the passing feet of the shepherds forever tear and wound,
Until the purple blossom is trodden upon the ground."

"Love"—A Paraphrase by Moore.

As o'er her loom the Lesbian maid
In lovesick languor hung her head,
Unknowing where her fingers strayed,
She weeping turned away and said:

"Oh, my sweet mother, 'tis in vain;
I cannot weave as once I wove,
So wildered is my heart and brain
With thinking of that youth I love."

"Evening"—A Paraphrase by Byron.

"O Hesperus thou bringest all good things,
Home to the weary, to the hungry cheer,
To the young bird the parent's brooding wings,
The welcome stall to the o'er-labored steer;
Whate'er of peace about our hearthstone clings,
Whate'er our household gods protect is dear,
Are gathered round us by thy look of rest;
Thou bring'st the child, too, to its mother's breast."

Homer—Hector's Farewell to Andromache

The poetry of Homer has been called the most graceful which the world has ever known. His verse moves with dignity and stateliness—as nobly described by Coleridge "it bears us along in swelling and limitless billows." Hector, the Trojan hero, is about to engage in mortal combat with great Achilles; he takes leave of his little son.

"O thou! whose glory fills the ethereal throne,
And all ye deathless powers! protect my son!
Grant him, like me, to purchase just renown,
To guard the Trojans, to defend the crown,
Against the country's foes the war to wage,
And rise the Hector of the future age!
So when, triumphant from successive toils
Of heroes slain, he bears the reeking spoils,
Whole hosts may hail him with deserved acclaim
And say, 'This chief transcends his father's fame':
While, pleased, amidst the general shouts of Troy,
His mother's conscious heart o'erflow with joy."

So prayed he, the brave Hector, facing his doom, but little thinking that, when he himself was slain and the city destroyed, his little son should be cast headlong to death from the towers of Troy, and his dear wife led into captivity. But now Hector laid the boy in the arms of his wife, and she, smiling tearfully, gathered him to her bosom; and her husband caressed her with his hand, and bade her farewell, saying:

"Andromache! my soul's far better part,
Why with untimely sorrows heaves thy heart?
No hostile hand can antedate my doom,
Till fate condemns me to the silent tomb.
Fixed is the term to all the race of earth;
And such the hard condition of our birth,
No force can then resist, no flight can save;
All sink alike, the fearful and the brave.
No more—but hasten to thy tasks at home,
There guide the spindle, and direct the loom;
Me glory summons to the martial scene,
The field of combat is the sphere for men.
Where heroes war, the foremost place I claim.
The first in danger as the first in fame."

Suggestions for Study

A. Materials:
1. The Story of the World's Literature, Chapters 5-10.—Macy.
2. Ulysses.—Tennyson.
3. The Death of Socrates.—Plato.
4. Poems.—Sappho.
5. A Day in Old Athens.—Davis.

B. Program:
1. Music.
2. Discussion.
   a. The Gifts of the Greeks to the World.
   b. The Greek Ideal of Beauty.
3. Readings.
   a. "Ulysses."
   b. "The Death of Socrates."
   c. "Ode on a Grecian Urn."
   d. Selections from the poems of Sappho.

C. Method:

The lesson is planned to present simply yet impressively the ideals of beauty the Greeks created for the world.

Social Service

(Fourth Week in November)

FACTORS IN EARLY HABIT FORMATION

LESSON XI

That a child shall live and be healthy is a parent's first purpose. Next to this a parent exerts himself to assure that the conduct of his child shall conform to desirable ethical standards. Parents also want their children to be efficient in a vocation and pleasing in their social contacts. In character, vocation and social contacts there are certain conditions in the environment that remain prac

tically constant throughout life and to which responses can be fixed early. These responses are habits. The aim of this lesson is to help parents to understand the nature and importance of habit and to explain to them how early guidance in habit formation may be given.

Suggestions on Procedure:

1. The class teacher can read to the class at the previous meeting the fundamental principles given on pages 61-62 of White House Conference report.

2. Follow this by a careful explanation of the reading guide so that the class members as they study will focus on the essential elements in the process of directing the process of habit formation.

3. During the class period discuss each point given in the reading guide and illustrate or explain each from the supplementary material as indicated. The numbers in the supplementary material refer to the item in the Reading Guide to which it is to relate.

Reading Guide: Habits pp. 8-14.

This chapter plunges the reader immediately into the psychology of learning. If a parent would control the behavior of children he must learn to control the process of learning. Notice:

1. The statement of the universal truth that every act from birth on leaves its effect on future conduct.

2. Interpret clearly the definition of habit as a pattern of conduct.

3. Note that habit as here discussed refers chiefly to reactions, to the more common phases of the environment as stimuli. The illustrations of studying, hanging up clothes, etc., show the need of the proper environment before children are taught to adjust to them. It seems quite ineffective to try to teach a child how to react to a stimulus that he has not been acquainted with.

4. Fit together the three ideas discussed as parts of the stimulus: the external stimulus, the health condition of the child, the desires and freedom from strain or conflict in the individual. These tend to determine the initial responses children make.

5. Note the importance attached to having a correct emotional association for the desired habit. Do not use going to bed as a punishment is one illustration.

6. The author emphasizes what modern psychology makes very important, the law of effect in learning. Note both the natural effects, page 10, and the social rewards, page 11.

7. Note that stress is placed on the long continued process of learning. This implies need for care in guiding the early habit formation. It also holds encouragement for modification of conduct later if it is necessary.

The problems on page 14 are not solved in the text but are really applications of the theory in the chapter. Try to relate one of the principles discussed with each problem.

Note especially the caution on page 13; it is possible to have too many or too rigidly formed early habits. Be prepared to discuss the social consequences mentioned.

Suplementary Material:

1. Florence Mateer (Director of The Merryheart Schools—Columbus, Ohio) (Just Normal Children—D. Appelton & Co.) says of Ideals in Early Habit Formation.

"Does not every child have some traits that worry his parents?

"No. Most children have but it is not necessary that they should have. A perfectly well child who has been properly trained gives no real worry.

Such a child goes to sleep when bed time comes, sleeps the right length of time, wakes up in a happy frame of mind, eats the food he should, makes his own play interests, amuses himself, teeths without trouble, needs no special appliances to learn to walk, nor help in learning to talk, but gains in physical and mental independence and ability daily. A child who does not develop thus, needs special attention to make him as nearly normal in development as possible." (20.)

On this same point Forest says:

"A democratic society begins to demand of the home that it avail itself of the findings and the techniques of modern science in the field of preschool development, providing for the young child an environment and guidance which apear to be conducive to his best growth." (Forest: Preschol Education, p. 232).

Supplementary Material:

2. Habit defined.

Habit is an acquired or learned way of behaving in a specified environment. Thom says: (Thom: Every Day Problems of the Every Day Child).

"Everyone appreciates how the repetition of any act over and over again increases the ease and assurance with which it can be performed. The routine of the simplest existence constantly makes demands upon the habits that we have acquired in the process of growing up. The rising hour, the daily bath, exercise, the extent to which we indulge our appetites at the breakfast table, our attitude toward other members of the family or our associates in the shop or office, and our thoughts and actions as they help or hinder us in the adjustments we have to make with other individuals, are largely a matter of habit. We are hardly aware that our decisions have been automatically guided and directed by an unforseen force called habits."

This is a liberal, broad interpretation of habit but it is a practical one,

3-4. Laws of learning applied to habit formation.

A. Acquire the habit from the beginning in the form in which it will most likely be used throughout life. For example a child first learns to eat with a regular spoon as easily as he does with a special form or child's spoon. In the first place the habit will continue through life, in the second place a new habit must later be learned. Other illustrations will be shown in later lessons. This correct form of the habit applies as much to the stimulus as to the response. Consideration of the requests of others or obedience are desirable habits. The mother who exacts obedience to requests expressed in her normal tone of voice and manner of expression is laying a foundation for consistent permanent habits. A mother who gets results only by shouting or threatening or other unusual type of expression is not fixing a permanent attitude of obedience because that type of stimulus is not the normal, natural one.

B. Repetition is necessary in fixing learned responses. The more frequently an act is performed the more likely its performance will become a permanent part of the child's personality. In home life the learning attitude is not very strong. Children perform to get immediate results. In school they perform in order to learn. To offset this attitude parents, at times, have to plan opportunities for incidental practice of some desired behavior; for example —courtesy to others, receiving callers in the home. In such cases as going to bed, eating, etc., occasions recur naturally.

5. The law of effect:

Thom discusses this point as follows:

"The permanency of habits, however, is not solely dependent upon repetition; the mere fact that the individual is made to do the same thing over and over again gives us little assurance that the practice will be long continued after the supervision has been removed. Unless the task is performed efficiently, and with a fair degree of ease, resulting in satisfaction on the part of the doer, we can hardly expect permanence. For this reason, as will be pointed out later, in our efforts to establish desirable habits, the attempt must be made to see that successful accomplishment is rewarded by emotional satisfaction." (16)

He points out that this emotional satisfaction comes in various ways. In walking, talking, etc., the sense of achievement is its reward. In learning proper methods of eating, eliminating, obeying, caring for clothes, etc., the approbation of others is the satisfying element. In other cases prizes or rewards may be needed. On the negative side an undesirable response must be made to fail, must not receive approval, and may require punishment in order to prevent its recurrence. The most unpleasant situation appears when parents build temporary, bad or undesirable habits and then have to substitute other habits later on. Habit breaking is much more difficult than habit forming.

(2) Types of habit forming experiences.

A. Adapting natural tendencies to daily needs in a social organization. These natural tendencies to talk, to explore, to fight, to manipulate, to form gangs, to be interested in the opposite sex, etc., usually express themselves in some random form. The type of expression that produces the greatest satisfaction tends to become permanent. The parental responsibility is largely one of attaching satisfaction to the desirable expression although, in later childhood, imitation may be used to limit the types of expression.

B. Acquiring the fashions of the day, such as handling clothing, using eating utensils, crossing streets safely, going to school or church, participating in games, etc., require a preliminary teaching act, usually a demonstration, and the application of satisfaction to the correct response. An illustration of a negative type is found in cheating at school. This is usually caused by teachers and parents attaching significance to absolute marks or grades rather than to progress in learning.

C. Attitudes, ideals, points of view, etc., are built by long continued practice from early childhood of the desired social conduct until generalizations occur. In early childhood the habit forming significance of winning approval by tantrum by refusing to eat or go to bed at night are very significant.

6. General environmental factors to be watched:

a. Parental quarrels, indifference, depression or changing moods.

b. Domination of one or more brothers or sisters.

c. Cheerful affection for and interest in the children together with kindly manner of speech.

d. Frankness and honesty in answering the questions of the children.

e. Evident spirit of fair play.

f. General artistic elements in the home.

g. Amount and content of home conversation.

h. Amount of sharing and adjusting required of the child. This im-

plies opportunities to work, play, compete, cooperate with others.

i. Early opportunities for contacts beyond the home.

Ethel B. Waring in an article entitled—Discipline and Freedom in Early Habits (Parents Magazine—May 1932) gives some illustrations.

Illustrations:

"A mother recently said of her young baby. 'Priscilla can reach her toys in her crib and yet she cries for them.' On inquiry it appears that if a toy is placed in her hand she grasps it but she does not grasp it otherwise; even though it may be within the distance of her outstretched arm and she is crying for it,—she cannot get her to reach for the toy she wants until she has had several experiences in which the reaching movement, accidentally or with mother's help, secures the toy she is looking at and crying for. Only by such experience can the baby discover that she can reach the toy. What mother really meant when she said Priscilla could reach the toy was that Priscilla now has both the arm stretch and the grasping response, and therefore, is ready to learn to reach for her toys instead of to cry for them. It will now be profitable for mother, instead of handing her the toy, to slowly move Priscilla's arm until she touches the toy so that she may grasp it."

"Because the two year-old tells his mother when he needs to leave his play and go to the toilet, she assumes that he should waken himself from his sleep to tell her his needs. The necessary experiences for starting this habit are lacking. You need to guide your child through the experiences of being wakened and taken to the toilet, of being awakened by a very slight touch and low call, of being wakened from a distance, of turning on the light, of walking to the toilet. Gradually each factor of adult help will be removed and he will have learned self control in these habits."

This same habit is discussed by Arlitt as follows:

"The Dry Habit:—The proper age for training the infant can best be determined by a consultation with the child's physician, since attempts to train children too early are productive of problems later.

"Blatz states that in order to have the training successful, that is, to establish voluntary control, the child must be sufficiently mature to be aware of and to recognize sensations of pressure, to remember the sensations associated with the release of pressure, and to retain the necessary degree of tension in the sphincter muscles until the appropriate time and place. The entire series involves the conditioned reflex type of habit.

"At first elimination occurs solely in response to pressure. If one charts carefully the times at which this occurs, one can place the child on the receptacle a few minutes in advance. In time the elimination which occurred in response to pressure in the bladder and rectum will occur in response to the toilet chair. The reflexes have been conditioned to go off at the tactile sensations associated with the chair rather than at the appearance of the internal pressure sensations.

"Training should be begun at not later than one year of age. If possible it should be begun before that time. Placing the children in the toilet situation at regular intervals as shown by his records of the time at which accidents are apt to occur, will nearly always be sufficient to set up the dry habit, provided this is kept up for a long period and no unpleasantness is asociated with the chair situa-

tion. This is the same principle of uniformity of conditions as enunciated in the sections on eating and sleeping. Other conditions should also be uniform. The child should be placed in the same room and approximately in the same place, for here, as in the eating habit, changes in the surrounding conditions often prove distracting.

"No distractions should be introduced if it is possible to avoid them. To surround the child's chair with toys or other distracting materials is nearly always to make him attend to these rather than to the sensations which one wishes him to become conscious of. It must be remembered that consciousness of these sensations is one of the three things which, as Blatz states, are preconditions of voluntary control. Scolding, scenes, or any other emotional upsets condition the child to inhibition rather than to elimination." 3528

'The time at which training can be expected to be complete varies with different races and different individuals. Woollen makes the following statement as to the times at which children should be trained, but qualifies her statements by emphasizing the probability of wide individual variations. "By a year the child should be familiar with the use of the chair. At eighteen months, he should be 'wearing panties and be fairly reliable in the daytime.' At two years he should be well-trained for daytime, and two and a half to three years of age, reliable and able to wake himself at night."

"Some children are completely trained at eighteen months, but this is rare. 'In many cases, training is not completed until three and a half. The factors most conducive to the acquisition of voluntary control are: Uniformity of conditions as outlined above, patience, a cheerful, hopeful attitude on the part of the parent, good physical condition, and the absence of punishment and all existing scenes during the toilet period." (Arlitt: Psychology of Infancy and Early Childhood, p. 359).

SUNSET ON THE MISSISSIPPI AT NAUVOO

The Building of the Organ

(Of the Mormon Tabernacle, Salt Lake City, Utah)

By Linda S. Fletcher

Great Organ, at the surge of melody
That rolls, majestic in its harmony,
From out thy heart, my spirit quivers free
And visions yester-year in ecstasy:

I see the blue Pine Valleys ride on high—
A gleaming, turquoise range 'gainst paler sky—
Above the flashing, rainbow ruggedness—
The wild and colorful exquisiteness—
Of Utah's South-land; and once more I see,
In all its massive, gray austerity—
Enduring through long ages that are gone—
The towering bulk of old Mount Parowan.
'Twas to these heights the Organ Builder sent
For wood to make the mighty instrument
His soul had planned; for here the tall White Pine—
Harp of the Wind!—breathed music all divine
For the slight Moon, a gliding Dancer-Maid,
Who trod the sky, in silver mist arrayed—
Quivered the life from the majestic tree;
It lives again, O Organ, part of thee!

And now I see the oxen draw the load
Of timber o'er the rough and dusty road,—
Through valley, over rocky mountain ridge,
O'er foaming stream 'cross improvised bridge,—
A weary journey of three hundred miles!
But steadily plod on the lab'ring files;
And rises high the smoke of many fires,
Boiling the glue that building thee requires;
While five-score men toil on through two long years,
Shaping the form which unto us appears.

Now, lo! a Voice from out the mountain heights
Sings to the world—with music, sweet delights!
And to the Soul, encased in 'prisoning clay,
Holding sweet mem'ries of a dim, far day,
(Which still, like diamond in the dark,
Can kindle a prismatic, glowing spark,
Doth but a ray of light divine
Lilt through the prison bars and on it shine)
Comes thy deep-cadenced tones, and, all aglow,
It quaffs anew where heav'nly fountains flow.

Medium, thou, Great Organ; Harmony,
The very soul of heaven, breathes through thee
And bids that we forget the cares that be
And wing to Peace, upborne by Melody!

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